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GRACE IN GALATIANS

A NEW AND CONCISE COMMENTARY
ON THE
EPISTLE

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PREFACE

The Epistle to the Galatians speaks most emphatically to the "Drift of the Times." The Hammer of the Reformation—the grand Breakwater against the apostatizing spirit of the Apostolic Era, it again sounds to us and to the twentieth century, as with a clarion voice, the note of warning and alarm: "Let him that thinketh he standeth take heed lest he fall."

The point of the Epistle is Disloyalty to truth already known. A worse thing this, than immorality and license, since it is the evil spring of both. The contrast here is emphasized by the Epistles to the Corinthians, a church where lawlessness prevailed, incest had been condoned and strifes and divisions were in evidence. The Corinthians had gone the length of profaning the Holy Communion by eating as if the Bread were common bread and by drinking to intoxication from the sacred Cup. They had altogether failed to discern the Lord's Body in its mystical and spiritual manifestation and communication to their souls; yet, in spite of all this disorder and lawlessness, St. Paul addresses them in terms of confidence and tender affection as "Sanctified in Christ"—as "called unto the fellowship of His

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Son Jesus Christ"—as "standing fast in the Gospel."

Here, however, there is nothing of the sort. The apostle speaks with a coldness and reserve nowhere else to be found in all his epistles. God is patient with ignorance, but not with disloyalty. He can be lenient to a licentious Corinthian only just emancipated from terrible moral conditions—one who holds the truth so far as he has received it, but with much inconsistency of character and conduct. On the other hand, He cannot and He will not tolerate a set and determined departure from the "faith once for all (hapax), delivered unto the saints." The renunciation of the true doctrine once known and received, is rife with every fatal consequence. God is patient with the want of light but not with trifling with the light once given.

The Epistle to the Galatians is a recall. The Church must go back to the Old Gospel. She must cease tampering with the Word of God. She must cease from "Revisions" which mean excisions, and from renderings which obscure and falsify the text. She must refuse to follow the *lacunae* of the Vatican MS., and the corruptions of the Latin Vulgate, incorporated by interested men in new editions of the Sacred Scriptures undertaken as financial ventures bidding for the favor of all denom-

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inations whether orthodox or not. The hour and moment have come for a halt—for a reëcho of the prophetic admonition: “Thus saith the Lord, stand ye in the ways and see, and ask for the old paths where is the good way and walk therein and ye shall find rest for your souls.” The unrest, fever, superficiality and headlong reckless haste of the present “down grade” in religion can only be met and checked by a powerful restatement, with a burning conviction behind it, of those twin and fundamental truths: The bottomless depravity and helplessness of fallen man; and the absoluteness of the sovereignty in grace that saves him.

The Church must go back to the Old Gospel. This is the challenge of God to the generation in which we now live. The Church must go back: she must say once more, “God forbid that I should glory save in the Cross of our Lord Jesus Christ!” She must hold up again the Righteousness of Christ as the only covering, shelter, and refuge of a naked, guilty, shelterless, despairing soul.

“The clearness of the testimony is spoiled,” says Spurgeon, “when doubtful voices are scattered among the people, and those who ought to preach the truth, the whole truth, and nothing but the truth, are telling out for doctrines the imaginations of men, and the inventions of the age. Instead of revelation, we

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have philosophy falsely so-called; instead of Divine infallibility we have surmises and larger hopes. The Gospel of Jesus Christ which is the same yesterday, to-day and forever, is taught as the production of progress, a growth, a thing to be corrected and amended year by year. It is a time of liberality—of broad views—of boundless Catholicity—of rapid drifting from the settled and the true. Let us cease, say men, to wait for a new birth: it is too long a process. Let us abolish the separation between the regenerate and the unregenerate—between the flesh and the spirit. Come into the Church, all of you, converted or unconverted. You have good wishes and resolutions; that will do: do not trouble about more. It is true you do not believe the gospel but neither do we. Come along. You believe something or other; if you do not believe anything, it is no great matter. Conduct is better than creed. Your honest doubt is better far than faith in words spoken from heaven.”

“If the world will not come to Jesus, says the modern thought, then let Jesus tone down His teachings to the world. To this end let us modify our doctrines. Some of them are old-fashioned, grim, severe, unpopular; let us drop them out. We can use the old phrases so as to please the obstinately orthodox but we can also dress them in new meanings so as to

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neutralize their force and make them palatable to the natural man. The times are altered and the spirit of the age suggests the wise abandonment of everything that is too severely righteous and too surely of God."

These words of the great preacher present, without caricature and in most solemn colors, a true picture of the attitude of many and many a pulpit and of many and many a self-styled Evangelical Communion. To such—to one and all, the Epistle to the Galatians voices again the exhortation: Return, return! Resume the platform of Grace. Back to the Word of God and to Prayer: these, these alone are the *power* of God and His infallible *method* unto salvation. Semi-dramatic performances, musical displays, political harangues, rhetorical essays, sentimental appeals, the discussion of social conditions, these are neither the power nor the method: they are the accompaniments and proper badges of "another gospel." "But though we," cries the intense and the awakening Apostle, "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, *anathema esto*, let him be accursed."

It may be proper, in connection with the above to state that the substance of the following commentary was given in Bible Readings on

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Sunday afternoons to an adult class numbering over seventy names on its roll. To this class, the book is especially

DEDICATED

with grateful acknowledgment of their increasing and enthusiastic interest, and with heartiest thanksgiving to that glorious Saviour whose is our only and our all sufficient righteousness—a righteousness in which we have no shred or finger of our own.

INTRODUCTION

The object of the Epistle to the Galatians was to restore among them the pure Gospel which they had received, but which they had so mingled with human works and ceremonies and a notion of their own free will and merits, as to have well nigh lost it. St. Paul, first claiming his prerogative as an Apostle and infallible Teacher of the Church, denounces every other gospel than that which is founded on the Doctrine of Grace (chap. I: 1-10). He then (chap. I: 10 to II: 21) gives a short sketch of his own life, conversion and ministry, ending with his celebrated rebuke of St. Peter at Antioch. Then, in the III and IV chapters he proceeds with a *line of arguments* in favor of justification simply and only by faith in the merit and righteousness of Another—i. e. the Lord Jesus Christ. He warns the Galatians against every temptation to mingle something with Christ as a ground of acceptance with God and ends this part of the Epistle with a splendid explanation of the Allegory of Sarah and Hagar. The V and VI chapters are a practical application of the whole subject, and the Epistle ends with the sublime conclusion, “God forbid that I should glory save in the cross of our Lord Jesus Christ.”

THE GALATIAN APOSTASY
“ANOTHER GOSPEL”

“ANOTHER GOSPEL”

CHAPTER I

Introduction: Galatia, from Gallo-Grecia, embraced a colony of Gauls or Celts who had settled in Asia Minor. They inherited the mercurial character of their race and were easily influenced in one direction or another. These Galatians had been evangelized by St. Paul in his first missionary journey, but among them dwelt many Jews who opposed the Apostle and taught that something more than simple faith in Jesus Christ was necessary to salvation. St. Paul plants himself in direct contrast to these Judaizing teachers and opens thus directly.

Vs. 1. *Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead):* Those who opposed St. Paul claimed that they had a higher right to speak than had he, for they were the disciples of the first 12 apostles and he was an outsider who came in afterward and with no original apostolical commission. To this St. Paul replies: I am an apostle for my calling is superior to that of those who are the disciples of any man. I received this office not *through*

men, i. e. ecclesiastical order—nor *by* man, i. e. by any human means or instrument, but directly from Jesus Christ who appeared to me from heaven on the way to Damascus.—(Acts 9: 3-5; Acts 22: 6; Acts 26: 13, 14; I Cor. 11-23, I Cor. 15: 8, 9.)

“But by Jesus Christ and God the Father who raised Him from the dead.” This is very emphatic because it at once sets forth *the righteousness of Christ*. He does not say God the Father “who made heaven and earth,” or “who is Lord of angels,” or “who called Abraham,” but “who raised Christ from the dead” for our perfect justification.—Rom. 4: 25.

Vs. 2. *And all the brethren which are with me.* St. Paul, when speaking of the brethren, speaks of them as subordinates. They are *with* him but he alone is an apostle.—I Cor. 12: 28, 29, Eph. 4: 11.

Unto the churches of Galatia. He does not say, “The Church of Galatia,” but he speaks of the invisible Church wherever there was a collection of its true members, even though some heresy were working within.

Vs. 3. *Grace be to you and peace.* Grace the source of every blessing; peace the result of all. Grace which cancels sin, and peace which gives a quiet conscience. There can be no rest for any man until he hears the word of grace, receives it and boldly stands in it as his

salvation. Then he has peace—not the peace of this world but a heavenly peace. Rom. 5: 1; Phil. 4: 7; John 14: 27; John 16: 33; Heb. 10: 19-22.

From God the Father and from our Lord Jesus Christ. A splendid argument for the Deity of Christ who, in this salutation is made one with the Father. To give grace and peace is not the work of any creature.

Vs. 4. *Who gave himself for our sins:* Not for our *righteousness*—not for our fitness, our merits, our repentances, our tears, our fastings, our promises of reformation and of future obedience to law; but for our *sins*—our worst sins, our sensual and devilish sins, and for the whole of our sins past, present and to come. He gave *Himself* for them. He does not ask us to give *ourselves* in self denials for them. Putting Himself as their substitute He justifies the *ungodly* and does not ask them to be godly first.—Rom. 4: 5; I Tim. 1: 15; Isa. 45: 22; Acts 13: 39.

“For *our* sins.” Notice especially the “*our*,” for religion lies in the personal pronouns. It is easy to say He gave Himself for others, but to say He gave Himself for *me* and to believe it, is the great triumph of faith. He gave Himself for *my* sins and they are gone.

“*That He might deliver us from this present evil world.*” Man says, “It is a beautiful

world"; "it is the best of all worlds"; "it is a good enough world." "No!" says the Bible. "It is an 'evil' world; a world of disappointments—of charming dissolutions, a world 'whose god is the devil and whose end is to be burned up.' Out of its snares, pollutions, and final destruction, Christ has delivered us." Heb. 2: 14, 15; II Cor. 1: 10; II Pet. 2: 7-9; I John 5: 19.

According to the will of God and our Father: According to His purpose. According to the election of grace. According to the covenant made with Christ as standing for His people before the world began.—Isa. 53: 10; Rom. 8: 30; Eph. 1: 4; I Cor. 1: 26-28. How could we ever have been delivered from the present evil world if it had not been according to the will and choice, the purpose and predestination of God and our Father? Left to ourselves would we ever have chosen Him? Could we ever have done it? The mighty tug of a resolution strong enough to tear us from the world, are we capable of this? Bound up, as fallen with the ruins of a fallen world, can we put ourselves back where Adam was unfallen in Eden? Who cannot see that conversion is an object of Almighty Grace, and must be in the line of an eternal purpose?

Vs. 5. *To whom be glory forever and ever.* Everything that is not bad in us must be re-

ferred to God alone.—Ps. 115: 1; Jer. 13: 16; I Cor. 4: 7. *Amen!* The apostle seals what he has now said with a certainty. *Amen* means something planted to stand.

Vs. 6. "*I marvel.*" "*I wonder.*" It is an amazing wonder that having such a free and glorious Gospel they should be tempted to exchange it for a poor device to save or help to save *themselves*; as if the work of Christ *for* them were not done or were badly done when He cried, "*It is finished!*"

"*I wonder!*" It is the strongest kind of reproof clothed in the mildest expression. The apostle does not taunt them; he does not upbraid them; he does not speak harshly. He simply says: "*I wonder,*" "*I wonder.*"

"*That ye are so soon removed.*" That you could stand so boldly yesterday for what you repudiate to-day. The Galatians were a fickle people. Human nature is fickle; it is always inconstant and inconsistent. Staying power is only with God with whom is no variableness neither shadow of turning. "Some men are like mirrors which having no light themselves equally reflect what is before them for the moment."

Vs. 8, 9. *But though we, or an angel from heaven.* Here he stresses the tremendous contrast. "*But though we, or an angel from heaven, preach anything other than I have*

preached or than you have received; twice over I say it, LET HIM BE ACCURSED."

Vs. 10. "*For do I now persuade men or God? or do I seek to please men?*" Am I now responsible to a human tribunal or do I seek to cater to a human sentiment and win applause from men? If so I am no longer the official servant and ambassador of Christ.

The point which St. Paul makes is that we are justified before God by a righteousness outside of and wholly apart from ourselves. Luther, using this epistle as the hammer of the Reformation, laid down the proposition that "Justification by faith in the imputed righteousness of Christ is the one article by which the church is to be tested; and by it she either stands or falls."

ST. PAUL'S APOLOGY
AND
APOSTOLIC VINDICATION

ST. PAUL'S APOLOGY

GALATIANS I—(*Continued.*)

We have seen that false teachers had imposed upon the Galatians by pretending that they had received their commission from the apostles. On the other hand they asserted of St. Paul that he was no apostle—that he was not one of the original twelve, nor had he ever been acknowledged by them, nor did he properly report their doctrine. To this, St. Paul replies with boldness that his apostleship was directly from heaven and therefore it was far more illustrious than it would have been, had he received it from Christ while Christ was still on the earth and mortal, i. e., before His resurrection.

Nor does the apostle content himself with the mere assertion. He goes on to prove what he says by an appeal to facts, and he does this with the greater earnestness because the question touches the validity of his testimony in all future ages. He foresaw that the fiercest attacks upon Christianity would be made upon the Pauline doctrine. He therefore labors to show that, *what he says, Christ says*, since Christ is speaking through him.

"It is not strange," says Spurgeon, "to hear certain dubious people assert—'I do not agree with St. Paul.' I remember the first time that I heard this expression I looked at the individual with astonishment. I was amazed that such a pigmy should say this of the great apostle. It seemed like a cheese-mite differing from a cherub, or a handful of chaff discussing the verdict of the fire."

Vs. 11. "*But I certify you, brethren that the Gospel which was preached of me was not after man.*" The notion that we are to be saved by something wholly outside of ourselves, with which we have nothing to do, is a notion that never was taught or conceived by the natural man. It is not only beyond him, but it is so absolutely opposed to his every instinct as a fallen creature that he cannot receive it. His first and final thought in life and death, is that he must *do* something—show something done on his own part—toward his salvation. A righteousness wrought out by Another and made over to him as a gratuity, is a mystery which he cannot understand. He can only wonder at, despise and reject it. God's ways are not his ways nor are God's thoughts his thoughts.

It is a very popular suggestion just now that there are glimpses of the true light in all religions and that these glimpses are indigenous to man. The exact fact is that whatever

“glimpses” there may be in other religions than the true, these are all but broken and uncertain relics of a Revelation once possessed, in Noah’s time, by the whole world, and lost. Nor in any of these religions is there the most distant notion of St. Paul’s doctrine of Election by the Father; the Redemption of the elect by the Son and their Regeneration by the Holy Ghost. Such a teaching is not “after man.” It is not common to nor agreeable with human opinion or thought. I Cor. 2: 14; Isa. 55: 8, 9; John I: 5.

Vs. 12. *For I neither received it from man, neither was I taught it.* St. Paul did not receive the Gospel from man. He did not learn it from his parents who did not know it; nor from Gamaliel, from whom he got only prejudices against it. Nor did he get it from the other apostles, for he did not know them and had not seen them. St. Paul’s testimony was unique. While he did not differ from the other apostles, he was far beyond them. He learned nothing from them; they learned from him things which filled them with wonder. Gal. 2: 6; II Pet. 3: 15, 16.

But by revelation of Jesus Christ. Justification by the obedience of Another, is so far above nature that we can neither see it, nor hold it but by a Divine revelation. Even once seen, so powerfully do doubt, distrust, anxiety and fears; the terrors of conscience and the dread of death

contend against it, that we forget and lose sight of it unless it be again and again brought back to us by the Spirit of God who alone can illumine the dark abyss of the soul. Matt. 16:17; John 3:3; I Cor. 12:3; II Cor. 12:1-4; Acts 22:17; Luke 10:21, 22.

Vs. 13. *For ye have heard of my conversation in time past in the Jew's religion, how that beyond measure I persecuted the Church of God and wasted it.* St. Paul here employs a tremendous argument for his trustworthiness. "No man ever opposed Christianity as I did. I voted in the Sanhedrim for the stoning of Stephen. I stood by as a witness. I spattered myself with the blood of believers in Christ. All at once, I was changed. Was that *my* work? Ponder the fact and judge for yourselves." Acts 9:1, 2; Acts 22:4; Acts 26:11; I Cor. 15:9.

Vs. 14. *And profited in the Jew's religion above many my equals*—"my fellow students and my later co-religionists." St. Paul was no proselyte of the gate. He was born "an Hebrew of the Hebrews"; he could trace his pedigree both on the father's and the mother's side, back to Abraham. He was brought up at the feet of Gamaliel, the head master of all the Jewish universities. He knew the Scriptures better than the brightest Arab boy knows the Koran. He had them grained into the very fibres

of his memory. St. Paul knew the religion of works through and through. He could say with Luther, "I punished my poor body with fasting, watching and praying far more than ever they have done, who find fault with me for preaching that we are justified by faith without the deeds of the law." St. Paul knew all about free will and merits, for afterward he writes with deepest feeling: "So then it is *not* of him that willeth nor of him that runneth, but of God that sheweth mercy." Phil. 3:4-7; Phil. 3:8, 9; Rom. 10:3, 4; Rom. 1:16, 17; Gal. 3:10, 11; Rom. 3:28.

Vs. 15. *But when it pleased God.* Not, when it pleased *me*—not when I got good and ready—not when *I chose*, but when *God chose* who was beforehand with me.

Who separated me from my mother's womb, and called me by His grace. Salvation is from long before the cradle. "Calling" is the effect of a Divine predestination. St. Paul's career of sin and of apostleship was all foreseen and foreordained before he was born—before he himself could either think any good thing, or do it. John 15:16; Rom. 8:30; Eph. I:3, 4; Eph. I:11; II Thess. 2:13, 14; I Pet. 1:2; I Cor. 1:26; II Tim. 1:9.

Vs. 16. *To reveal His Son within me.* The light was shot into the camera of his soul. Christ was photographed within him. Some-

thing was infused into Paul which never was in him before and never again will be absent. It was *grace*—a substantial, eternal reality. I Cor. 15:10; Col. 1:27; Gal. 2:20; Gal. 5:17; I John 3:9.

To reveal His Son. Christ did not come to set forth a new law, but to set forth Himself, in contrast to all law-keeping, as our one and whole and only salvation. Gal. 3:22; Gal. 3:24, 25.

Immediately I conferred not with flesh and blood. He did not need to—he had the assurance and the satisfaction in himself. A man before he is converted is always asking, “What do my neighbors think? What do they *think of me?*” A man who once has Christ and knows it, measures himself no longer against other men. He has only Christ in his eye, Who stands for him for everything, and Who has set him free. I Cor. 2:15.

Vs. 17. *Neither went I up to Jerusalem to them which were apostles before me.* He had no desire to compare notes with others, even the apostles. What he wanted was solitude—a chance to think it all over and take the joy, the liberty, the glory of it, in.

But I went into Arabia. Three men, Moses, Elijah and Paul, were taken to Sinai, there to have visions of God. Think of St. Paul at Horeb, at “the backside of the desert.” Think

of him climbing the steeps of Sinai there to learn how Israel broke down beneath a broken law. Then how God rewrote the law a second time upon new tables and laid these up within that true Ark, the Bosom of Christ, never again to be broken, but to be kept for us, our answer and our righteousness at God's right hand forever and ever. Think of those three years in Arabia! The Epistle of the Hebrews was conceived at Sinai. Oh, how glorious! Never be impatient of solitude. "Paul went into Arabia with Moses and the Prophets in his knapsack and returned to Damascus with the Romans and Galatians in his heart."

ST. PAUL AND TITUS
THE QUESTION OF CIRCUMCISION,

ST. PAUL AND TITUS

GALATIANS I AND II

The Point which St. Paul is making in the Galatians is that we are saved out and out at once and wholly, by what the Lord Jesus Christ has done, without ourselves having a hand in it. Outside of us is the Blood that cleanses from all sin. Outside of us is the Obedience which fulfils the law, earns our salvation and cries "It is finished!" OUTSIDE! we have only to *look* and be saved—we have only to *risk it* on Christ and life eternal is ours.

From the moment we believe, God sees us in Christ. He counts Christ's work as ours—His life-record as ours. What Christ has done stands therefore as our only righteousness before God. That righteousness covers us. It shields us. "It is a robe which our best deeds cannot mend and which our worst deeds cannot mar." Christ for us and in our stead is the simple answer to all things. Rom. I:16, 17; Ps. 84:9; Ps. 32:1; Isa. 61:10; II Cor. 5:21; Jer. 23:6; Ps. 71:16; Phil. 3:8, 9.

The Gospel teaches, not what we are to do for God but *what God has done for us*; and this knowledge is so glorious that it transcends all thought of flesh and blood. "The heavens,"

we read, "drop down and pour down righteousness,"—(Isa. 45:8); as helpless as is the earth to procure the rain that falls upon it, so helpless is the soul to procure this free gift of God, the righteousness of Christ, to cover and to cheer and make it fruitful. Who cannot, therefore, see that faith is a tremendous victory over sin, death, doubts and fear of hell and all this evil world—and that the faith which thus takes hold of righteousness outside of it to save it, is and must be the free gift of God? Who alone creates such a faith and keeps its eye fixed on Christ and preserves and renews it within us?

Vs. 18, 19. *Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none save James, the Lord's brother.* St. Paul was in Arabia three years then; when he returned, he went up for the first time to Jerusalem to see Peter. To see him, not to learn anything from him, for his doctrine had been already systematized amid the solitudes of Mt. Sinai. So far as theology was concerned Peter could teach him nothing. Gal. 2:6; II Pet. 3:16.

Vs. 20. *Now the things which I write unto you, behold, before God I lie not.* Why should he swear that he had not seen Peter or James or any of the other apostles before? Simply

because the question between the Galatians and himself was one of life and death. If Paul was not a genuine and independent apostle—if he did not take the place of Judas—if he did not get his commission from Christ directly—and from Christ in glory—then his testimony is valueless; then one-half of the New Testament written by him goes for nothing. He takes his solemn oath, therefore, that he had no collusion with other apostles—that he got all from Christ and nothing from them.

Vs. 21. *Afterwards I came into the regions of Syria and Cilicia.* That is as far as possible from collusion with the other apostles.

Vs. 22, 23. *And was unknown by face unto the churches of Judea. But they had heard.* Even remote as were St. Paul's labors the rumor of them went through all Palestine and penetrated to the very regions where the other eleven apostles were. If the churches of Judea, from mere report alone had been led to glorify God for what He had wrought in St. Paul, how disgraceful was it, in the contrast, for those who had the man and facts before them, to refuse to do so.

Vs. 24. *And they glorified God in me.* "Judea and Jerusalem itself glorified God in me—recognized His mighty power and Divine commission in me. Who then are these ob-

scure men in Galatia that they should subvert my teachings and vilify me?"

They glorified God in me. As the sun in a mirror they saw the marvels of God's grace reflected in St. Paul. Ps. 50:15; I Cor. 6:20; Matt. 5:16; Rom. 15:6; Rom. 15:9.

CHAPTER II

Vs. 1. *Then fourteen years after I went up again to Jerusalem.* This refers to the occasion of the great contention at Antioch with reference to circumcision. Turning to Acts XV, we learn that this contention was a very sharp one and threatened to make shipwreck of the Church. It was therefore determined to refer the vexed question to a Council or Synod of the Apostles and Elders to be held in Jerusalem. The question was not of circumcision alone. It ran deeper. It was the question, whether *anything* in the way of law-keeping is necessary to justification or not; or whether so far as his justification is concerned, the law is dead to the Christian and the Christian dead to the law. Gal. 2:19; Rom. 7:6. (See margin for proper reading "We being dead to that wherein we were held—that is the law.")

I went up with Barnabas and took Titus with me. He took Barnabas as a witness to confirm what he had to say, and Titus as an example of those Gentile Christians to whom, although uncircumcised and although they did

not keep the law, the Holy Ghost had been given. The Holy Ghost never came down upon men under the preaching of rites and ceremonies and merits and circumcision as necessary to justification, but He did come down under the preaching of Salvation by the work of Christ alone. Gal. 5:6; Gal. 5:2; Col. 3:11; Gal. 3:10, 11; Rom. 4:9, 10; Gal. 6:15; Acts 10:44, 45; Acts 15:7-11.

Vs. 2. *And I went up by revelation.* He did not go because the apostles commanded him, but he went because he had a positive intimation from heaven. God called him to go, or he would never have gone.

And communicated unto them privately. St. Paul felt that he must carry his point or else what he had done and what he hoped to do would come to nothing. It would appear that he had been running in vain and would so run in the future. In that case his career would be ended. Prov. 24:27; Prov. 22:3; 27:12; Ps. 37:5.

Vs. 3. *But neither Titus, being a Greek, was compelled to be circumcised.* When St. Paul arrived at Jerusalem, every pressure was brought to bear to compel him to surrender his principle by consenting to circumcise Titus.

Vs. 4. *And that because of false brethren unawares brought in, who came in privily to spy out our liberty, that they might bring us*

into bondage. The Gospel is always above board. Its doctrine is plain—its methods are open and in evidence. The men who contended with Paul could not meet him in argument; they therefore had recourse to subterfuge. Ps. 125:5; Prov. 11:18; II Cor. 11:13, 14.

Vs. 5. *To whom we gave place by subjection no, not for an hour.* “Truth,” says Bengel, “precise, unaccommodating, abandons nothing that belongs to itself, admits nothing that is inconsistent with it.” A deadly snare had been laid for the apostle. Had he fallen into it and compromised the truth, by admitting circumcision to be necessary to salvation and by actually circumcising Titus, he would have rung the death-knell of the Gospel. He knew this. He therefore met the situation boldly—carried the whole Synod with him—shamed his opponents and went back to Antioch with the glory of a complete vindication for all time, and the endorsement of those very apostles whom his false accusers had cited against him.

That the truth of the Gospel (or the true Gospel) might continue with you. The true Gospel is that our righteousness is that of Christ alone with no mixture. The false gospel says you must have something else in addition—feelings or promises or works. This throws a man back from Christ upon himself, and into

suspense, perplexity and misery. Gal. 5:3; Rom. 4:14; Gal. 3:22; Rom. 11:6.

Vs. 9. *And when James, Cephas and John who seemed to be pillars, perceived the grace that was given unto me they gave the right hands of fellowship.* So magnificently did St. Paul receive the whole Church's endorsement—so clearly was it manifest that there is but one only true Gospel.

“Complete atonement Christ has made,
And to the utmost farthing paid
Whate'er His people owed;
How then can wrath on me take place
If shelter'd in His righteousness,
And sprinkled with His blood?”

THE REPROOF OF PETER
AT
ANTIOCH

THE REPROOF OF PETER

GALATIANS II—(*Continued.*)

We now approach the heart of this Epistle which, concise as it is, we may regard as the Keystone of the New Testament, for in it is most conspicuously set forth and defended the right answer to the question, fundamental to all others, "How shall a man be justified before God?" The entire scope of Revelation comes to a point in the answer. This gives to the Reproof at Antioch a supreme significance. No issue could be more tremendous, for on it was suspended the survival or the early shipwreck of the Church.

One figure stands apart, superb, colossal. It is that of the great apostle to the Gentiles. The crisis called for a man, and the man, in God's providence, was there. As in the case of Joseph, of Moses, of Samuel, of David, of Elijah, of Daniel, the situation depended on one individual. God has but small use for committees and corporations; His greatest works from the Cross downward have been wrought by single men, single eyed and nerved for the emergency—"I called Abraham *alone* and I blessed him." St. Paul was called "*alone*"; no capital was behind him, no society, or party was

behind him; no apostle was behind him; even Barnabas deserted him. Like Athanasius and like Luther at a later time, he stood alone. Isa. 51:2; Eccl. 9:15; Jer. 1:6, 7; Judg. 6:34.

What did he stand for? Christ and Christ only as the sinner's justification: Christ and Christ only as over against and in the sharpest contrast to everything outside of Christ. It was either CHRIST or NOTHING. He must be all in all in salvation. "There is no such thing as Christ's doing His part to save us and our doing our part. We have *no part* save that of the beggar who, empty handed, takes a gratuitous alms."—So thunders St. Paul.

Vs. 11. *But when Peter was come to Antioch.* This was after the council held at Jerusalem had recorded the unanimous decision that the Gentiles were not to be troubled with any question of circumcision or of law-keeping for salvation, but were to be pointed only to "the grace of the Lord Jesus Christ." Acts 15:19.

I withstood him to the face, because he was to be blamed. St. Peter had become a reactionary. The *rock* man was again on the wave. His willingness to please the Jewish members of the Church in Antioch, led him to withdraw from the Gentile believers with whom he had previously been in communion and to place himself as it were in protest against them.

Vs. 12, 13. *For before that certain came from James, he did eat with the Gentiles . . . and the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.* St. Peter was not ignorant here, for he “*dissembled*” and if so, he knew what he was doing, but his desire to stand well with the Judaizing party in the Church, which was the more influential, led him to compromise the truth and so to split a bottomless chasm between himself and St. Paul. For, says Luther, “This fall of St. Peter was so sudden and so great as if it had been from heaven above even down into hell.” For St. Peter, in contradiction to himself (see Acts 10:43; 15:10, 11), was now teaching that men are saved by the law and gospel together, whereas, “as many as are of the works of the law”—as many as are having to do with the law, in any respect for salvation—“are under the curse.”

For before that certain came. See how weak and vacillating a thing is grace, even in the strongest of saints. One would think that after having witnessed the conversion of Cornelius, after having baptized him, though uncircumcised, and after having defended this action in the Jerusalem Council, St. Peter would have shown himself immovably consistent. Experience, however, proves that no man is im-

movably consistent, and that, however clear may be our vision of Christ outside of us for us, the instant Satan and temptation come, and unbelief sets in, Christ becomes clouded and we find ourselves looking inside instead of outside and fixing our eyes on our record, our merits, our resolutions, our failures, and Christ is lost from our view and we are in the mixed condition of Peter and Barnabas.

Vs. 14. *But when I saw that they walked not uprightly according to the truth of the Gospel.* The truth of the Gospel is *the true Gospel*, in which there is not an atom of law, for the law and the Gospel are as diverse as, in the question of food, is a stone and an apple. A stone is good in its place to build a wall with, but for food it is death and so is the law good for morality, but not for salvation. "Oh! put in a *little* law," say some. Well: glass is good but not for food, nor does powdered glass even a very "*little*" mixed with pure food contribute anything but death in agony.

I said unto Peter before them all, If thou being a Jew . . . "If you though circumcised have yet, as in the case of Cornelius and here again in Antioch, thrown circumcision away, why do you oblige uncircumcised men to be circumcised?"

Vs. 15, 16. *We . . . knowing that a man is not justified by the works of the law, but by the*

faith of Jesus Christ even we have believed for that kind of justification: for by the works of the law shall no flesh be justified.

Vs. 17. *But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister,"* or the occasion, "*of sin?*" He is, because He says "Trust Me!" and right after He says "But that is not enough—you are not saved by that *alone*. You are still sinners unless you fulfil the demands of the law." In such a case, he who teaches men to trust Christ out and out, is himself a sinner and makes them sinners and deceives them for then *that is not enough!*

Vs. 18. *For if I build again the things which I destroyed, I make myself a transgressor.* St. Peter had done this. He had built the house of Cornelius and others upon the rock of simple faith. Now he comes and throws down that house, builds another and makes himself a glaring contradiction.

Vs. 19. *For I through the law am dead unto the law.* The law slays its votaries.

"Since to convince and to condemn,
Is all the law can do."

Ask a man with the smallpox to look into a looking-glass. What will that do? Cause him surprise and pain and distress. Can the looking-glass take the scars from his face? The

more he looks into it the worse he feels. That is salvation by law. "I have had enough of it; I am dead to it," says St. Paul.

That I might live unto God. Because I am dead, have I lost my life? By no means, for I have a new life—I am raised with Christ and live in Him unto God. To live unto the law then, is to die unto God; and to die unto the law is to live unto God. For nothing is required of us but faith in Christ alone.

Vs. 20. *I am crucified with Christ.* How? By "walking in His steps"—by imitation and by example? No, but by being one with Him as my Substitute. What He did, I did, for He did it for me.

Nevertheless I live; yet not I. It is not the old I. It is no longer Saul of Tarsus, but *Paul* the "chosen vessel," the "new creature." "He that is joined to the Lord is one spirit."

But Christ liveth in me. Christ looks through my eyes; hears through my ears and speaks through my mouth. I am not any longer an "evil tree" bringing forth the evil fruits of works and resolutions and a blinded conscience, under the law; but I am a "good tree" bringing forth the good fruits of grace; of Christ dwelling in me. Gal. 5:22, 23.

And the life which I now live in the flesh, I live by the faith of the Son of God, i. e. suspended on the Son of God—to the world, a

mystery, but to me the sublimest reality.

Who loved me, and gave Himself for me. Not that I loved Him and gave myself in fastings, tears and painful sufferings *for Him*, but *He for me*. He loved me or I had never loved Him. His love eternally antedates mine.

Vs. 21. *I do not frustrate the grace of God.* Grace is frustrated if it be mixed with anything but itself. "If it be of works, then, it is no more grace." One drop of vinegar in a glass of milk sours it.

For if righteousness come by the law, then is Christ dead in vain. If He is not dead in vain, but in perfect fulfilment of the law for our justification, then there is no room any longer for law work. If there still is room for law work then He died in vain and the Gospel is a fraud and a fable.

"Thy works, not mine, O Christ,
 Speak gladness to this heart;
 They tell me all is done;
 They bid my fear depart.

What Jesus is, and that alone,
 Is faith's delightful plea;
 It never deals with sinful self
 Nor righteous self, in me."

SEVEN IMPERIAL
ARGUMENTS
FOR
JUSTIFICATION BY FAITH

SEVEN IMPERIAL ARGUMENTS FOR JUSTIFICATION BY FAITH

GALATIANS III

After reviewing the scene at Antioch where he rebuked St. Peter for his dissembling, St. Paul now advances to a formal defence of the doctrine of JUSTIFICATION BY FAITH ALONE, in seven supreme and magnificent arguments. These arguments he makes more direct and incisive by resuming the language of personal address.

Vs. 1. O FOOLISH *Galatians*. It is not so much "thoughtless," "volatile" Galatians. St. Paul is not just here alluding to their national characteristic of changeableness; what he emphasizes is their "*anoety*"—the stupidity of their minds: their inability to take in the terrible consequences of their apostasy.

Who hath bewitched you? The seductive influences which have led you away, have a cause back of the human instrumentality. Satan is behind these false emissaries who seek to undermine my work. They charm; they fascinate; they promise to lead you into broader and more advanced views. They tempt you to abandon your orthodoxy that they may make shipwreck of your souls. The Church is always in danger of being bewitched—Ritualism,

Gnosticism; Arius, Pelagius, Arminius repeat themselves in every age. There is witchery in the very air at the present time, Socialism, Spiritualism, Christian Science, Necromancy or intercourse with the dead. Men, as a rule, worship humbug.

That ye should not obey the truth. Literally, that ye should not be confidently persuaded of and stand fast in the truth.

What is the Truth? The apostle has already and in the preceding verses declared it: A man is not justified by the works of the law, but by faith in Christ only.

“Except ye be circumcised ye cannot be saved”: said the seducers. Acts 15:1.

“If ye be circumcised, Christ shall profit you nothing”: says St. Paul. Gal. 5:2.

It is a sharp antithesis—a diametrical opposite. You must take your choice,—Be circumcised and lose Christ, or Trust Him and stand against every addition to His atonement. “For, if we are justified by Christ,” says St. Paul, “we are justified perfectly;” but, if so, what has circumcision or law work of any kind to do with us? Nothing. If we are not perfectly justified by Christ, then we are justified imperfectly—then, not at all, for what is the good of an imperfect justification? In that case Christ is profitless—He dies in vain.

But we are justified by Christ only—by what

He is, by what He has done and by what He has suffered in our stead, as our Substitute—by that only.

ARGUMENT I

CHRIST IS SEEN BY FAITH ONLY

Before whose eyes Jesus Christ hath been evidently set forth, crucified among you. The first object presented to you in your unconverted state was Christ—Christ only, Christ crucified—Christ your Substitute. He was put before you evidently—painted, *proegraphie*—hung up like a Great Poster on a wall—Christ, the Alpha and Omega in religion—the Beginning, Middle, End—the All in All. Some preach a vague and indistinct Christ—a Christ who did something or other, no one knows what or just to what purpose. No such a preacher had been St. Paul. II Cor. 1:2; Rom. 10:4; I Cor. 1:23, 24; Gal. 6:14. If you wish to be right in religion, get the right thing before you. We are saved by two things, 1st, Christ obeying the law for us; 2d, Christ washing away our sins in His Blood—In other words: by Christ our Substitute. When it comes to Salvation, there is nothing but Christ only. We need not only to have this “before our eyes” but to have our eyes opened.

ARGUMENT II

THE SPIRIT IS GIVEN WITH FAITH ONLY

Vs. 2-5. *Received ye the Spirit by the works*

of the law, or by the hearing of faith? Here he again appeals to their experience. How, and when did the Holy Ghost come to you? Not by the preaching of circumcision and the law —of sacraments and ceremonies and efforts and feelings. The Holy Ghost never came in that way. He comes, as He came to Cornelius, by the “hearing” or preaching of faith. That is the only preaching that the Spirit of God will endorse, and He endorsed it among you. You were saved by your ears; not by your hands or the will-work of your resolves and your efforts, but by dropping self out of sight and simply drinking in Christ by the Word of the Gospel. Rom. 10:17; Acts 11:14; Eph. 1:12, 13; John 7:38, 39; Acts 5:31, 32.

ARGUMENT III

ABRAHAM, THE FATHER OF BELIEVERS, WAS JUSTIFIED BY FAITH ONLY

Vs. 6-9. *Even as Abraham believed God and it was accounted to him for righteousness.* The Galatians would wish to be justified as was Abraham. No man will go wrong who is justified as was the father of the faithful. But how was Abraham justified? By faith and not at all by works which had nothing to do with his justification.

But was not Abraham justified before God by the offering up of Isaac? Never; for he was justified 25 years before Isaac was born. He

was justified 10 years before he was circumcised. Abraham's faith was *justified before men* by the offering up of Isaac, as says St. James, but the offering up of Isaac did not justify Abraham before God. No works of fallen man can do that for a moment. Gen. 15:6; Rom. 4:2; Rom. 4:9, 10; Rom. 4:13; Rom. 4:20-25.

ARGUMENT IV

THOSE WHO DEAL WITH THE LAW, ARE UNDER THE
CURSE

Vs. 10. *For as many as are of the works of the law are under the Curse.* You cannot be justified by the law or have to do with it in any way for justification without getting a curse, for the law can only condemn you. "Am I seeking or vowing to obey God in order to get a blessing from Him? I only earn a curse. I ought to obey; but being a sinner, the effect of the law is to bring out my sin and to curse me." Rom. 7:9, 10.

For it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them. If I start to make a record, I must keep on to the end and make a perfect, flawless record—the record of an angel. Since this is impossible, I had better drop the law as I would a hot iron. "But, has the law no place, or value?" Surely it has, for it is written "Trust and do good."

But trust comes first and saves. Then, saved, we do good: for *after* justifying, faith is not idle. Gal. 5:6; II Pet. 1:5; James 2:17.

ARGUMENT V

LIFE IS, ABOVE THE LAW, BY FAITH

Vs. 11. *But that, no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith.* The just, or the justified shall live by faith: if they are going to live so, they must begin so. In other words the whole progress from conversion to the grave is from faith to faith—from one degree of faith to another. He who is righteous, is righteous, not by his own works, but by the obedience of Christ. If so he does not live by any law-work whatever. This text is found four times in the Bible. Habakkuk 2:4; Rom. 1:17; Gal. 3:11; Heb. 10:38.

ARGUMENT VI

CHRIST HAS PUT AN END TO THE LAW BY MEETING
ALL ITS CLAIMS

Vs. 13. *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.* The Spotless One was put into the sinner's place: yes, into the place of all who ever shall be saved, and all their sins were laid upon Him. All the sins of Mary Magdalene—all the murders of Saul of Tarsus and denials of Peter. "Whatsoever sins, I, thou and

we all have done or shall do hereafter," says Luther, "they, by imputation were made Christ's own sins, as truly as if He had done them, and His righteousness in return is made ours as truly as if we had never sinned but had always been as righteous as Christ was." II Cor. 5:21; Isa. 53:5, 6. For this reason He was *hanged*, i. e., suspended between heaven and earth as not fit for either—being rejected of men and forsaken of God. A curse is more than a threatening; it is a downright execution. There is no other Gospel than this: You must either be cursed for God forever, or see Christ a curse for you.

ARGUMENT VII

GOD PROMISES EVERYTHING TO FAITH

Vs. 15. *Though it be but a man's covenant, yet if it be confirmed, no man disannuleth or addeth thereto.* You cannot change even a man's promise once it is sworn to; how much less can you change the promises of God.

Now to Abraham and his seed, i. e., to all who believe upon Christ who is Abraham's seed, were the promises made. Promises are blessings without a condition.

Vs. 17. *And this I say that the Covenant which was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul that it should make the promise of none effect.* If a man earns something under con-

ditions he brings me into his debt. But, if I *give* something to him, there is no law work. If I say, "I give you that ten acre lot without a condition," and then, six months after, I say, "You must pay me \$500," I make my former word of none effect. So here: The promises are made by God Who cannot bargain and Who cannot lie. Titus 1:2; Heb. 6:18; I John 2:25.

"How long beneath the law I lay,
In bondage and distress!
I toiled the precept to obey,
But toiled without success.

Then all my servile works were done,
A righteousness to raise;
Now, freely chosen in the Son,
I freely choose His ways.

To see the law by Christ fulfilled,
And hear His pardoning voice,
Will change a slave into a child,
And duty into choice."

THE PLACE AND OFFICE
OF THE
LAW.

PLACE AND OFFICE OF THE LAW

GALATIANS III—(*Continued.*)

St. Paul closes his Seven great arguments for justification by faith, with the assertion, "*God gave it to Abraham by promise.*" "GOD GAVE IT"; there is every difference between earning a thing and receiving that thing as a gift. One thing and only one thing we can earn and claim, for the earning, our wages, and that thing is *death*: "The wages of sin is death." The opposite to this is *gift*—the GIFT of God which is eternal life. It is one thing to earn, another thing to take. It is one thing to inherit a fortune and another thing to be the architect of one's own fortune—so says St. Paul. Rom. 6:23; Acts 8:20; II Cor. 9:15; John 4:10; Rom. 5:18.

Vs. 18. *For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.* We are saved then, as Abraham was, simply and only by hanging suspended on the naked Word of God. For these three things make up salvation; Grace, Promise, Faith. Grace brings it, Titus 2:11. Promise pledges it, Titus 1:2. Faith receives it, Rom. 10:11. The man is thus saved at once and forever beyond all scope and power of law.

If so, there starts at once the question put in Vs. 19. *WHEREFORE THEN SERVETH THE LAW?* "What is the good of it, Paul? You make void the law, you remove, you destroy it!"

I do not destroy it, answers St. Paul, simply because I deny that it justifies. The law has its place although it cannot save or help to save any man. Bank notes do not make a man righteous, have bank notes therefore no place; are they therefore no good? A man cannot eat glass, has glass therefore no value; is it no good? Even so the law is good in its place, "if a man use it lawfully"—i. e., according to its proper design and intention.

Vs. 19. "*Wherefore then serveth the law?*" IT WAS ADDED BECAUSE OF TRANSGRESSIONS: i. e., it serves two great purposes, one social, the other spiritual.

1. Social. The laws of God and man restrain sin and sinners. What the world would be without law, who can imagine? Law restrains. The penalty of the gallows holds men back from murder; the fear of hell stays the hand of the suicide. Rom. 13: 3, 4; I Pet. 2: 13, 14; Eccl. 8: 5.

2. Spiritual. The law serves the necessary purpose of showing what sin is, and the impossibility of fallen man's obedience. It was added (*charin*), *for the sake of* transgressions—i. e., in order to bring sin to light and con-

dignly condemn it. And this second purpose of the law is far more important, for fallen man is determined to justify himself and prove to God his merits: and, if he does not break the laws of the State or of society, he claims that he is innocent not only, but praiseworthy. So that the more moral he is, the more self righteous he is; the more painstaking he is, the more self willed and obstinate he is; the better he is in his own sight and that of his neighbors', the worse he is and the more abominable in the sight of God; the harder he works for salvation, the more surely he damns himself. The law then comes in like a hammer and knocks this snake on the head. He is a very smooth and straight and decent and well behaved and respectable snake. He does not wriggle and he does not bite—all the same he is the more venomous. He grows apace. He lifts himself on his tail. He is a cobra.

The law smites the doer of the law for righteousness whether it be doing in whole or in part; whether it be trusting in Christ and filling out something by merit, or whether it be filling out merit without Christ at all. Luther puts it with tremendous emphasis when he says: "If any man be not a murderer, an adulterer, a thief and outwardly refrain from sin, as the Pharisee did who is mentioned in the Gospel, he will swear that he is righteous and presume

on his good works and merits. Such an one God cannot otherwise mollify and humble, that he may acknowledge his misery and his damnation but by the law; for that is the hammer of death and the thundering of hell and the lightning of God's wrath to beat to powder obstinate and senseless hypocrites." The ugliest thing in all the universe is proud and self complacent self righteousness. God infinitely hates it and even man, when he detects it, abhors it. Job 15:14; Job 15:16; Job 9:30; Prov. 30:12; Prov. 20:9; Prov. 16:5.

The law was added because of transgressions. But for how long? How long must a man be under conviction, and suffer the strokes of the law and lie slain a dead man? Forever? By no means:

Till the Seed should come to Whom the promise was made. The Seed, we are told, in verse 16, is Christ. When Christ comes; when He is revealed to the soul as the perfect Fulfiller of law, the law's work is over. Oh! the joy beyond all joy of angels which then fills and floods the emancipated soul. Rom. 5:8-11; Gal. 4:4, 5.

"Now freed from guilt, I walk at large,
My Saviour's Blood my full discharge,
Wholly absolved by Christ I am,
From sin's tremendous curse and blame."

Vs. 19, 20. *And it was ordained by angels in the hands of a mediator. Now a mediator is not of one but God is one.* The Law is steadfast and immutable, given as it was by angels; but it calls for a mediator, one to stand between the guilty sinner and his God. There are two parties then, one of which parties is God. God therefore must appoint the mediator for we cannot find one.

Vs. 21. *Is the law then against the promises of God? God forbid.* Do law and promise mutually destroy one another? Not at all. The law demands obedience: the promise brings in Christ's obedience. The law damns the man who is not perfect; the promise points to Christ who is perfection in our place and as our substitute. The agreement therefore between what the law requires and what the promise provides is absolute and all-harmonious. The law locks the door on the sinner; Christ unlocks the door and sets it wide open. The law kills Lazarus and rolls a stone upon him; Christ cries, "Roll away the stone: Lazarus come forth!" John 8:36; John 10:9.

For if there had been a law given which could have given life, verily righteousness should have been by the law. If a fallen helpless creature could keep any law perfectly, the perfect law of God would be the one to keep. But fallen and dead as he is, in trespasses and sins,

he cannot keep it. If he could keep it in the future what becomes of his past? But he cannot keep it in the future for the same temptations are in the future that were in the past and the same depraved fallen nature. Besides obedience must be flawless—that of an angel, that of Christ Himself: “for whosoever shall keep the whole law and yet offend in *one* point, he is guilty of all.” James 2:10; Ps. 119:96.

Vs. 22, 23. *But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.* The law like a great scythe has cut us down and laid us low. We are by it “shut up” in the prison of Giant Despair and no help for us save in the key of promise.

Vs. 24. *Wherefore the law was our Schoolmaster to bring us unto Christ.* First to show us our sins and secondly to lead us—as the ancient “*pedagogue*” was wont to lead the little children by the hand to a better Instructor—to One who will take us in hand for salvation. The law can teach and whip but cannot comfort. Only Christ can do that.

Vs. 25. *But after that faith is come, we are no longer under a schoolmaster, i. e., for discipline, for penalty.* It does not mean for precept. It does not mean that the Ten Commandments are abolished. It simply says: You are not saved by keeping the commandments, nor

are you lost if you fail. It is Christ who has saved you and you cannot be lost. Now you will obey from the instinct of the new nature and from gratitude, for these are holiness.

Vs. 26. *For ye are all the children of God by faith in Christ Jesus.* This is how a man becomes a child of God—not by keeping the law, nor by trying to keep it, but by simply believing on Christ.

“There is life for a look at the Crucified One,
 There is life at this moment for thee;
 Then look only look unto Him and be saved,
 Unto Him who was nailed to the tree.

It is not thy tears of repentance and prayers,
 But the BLOOD that atones for the soul,
 On Him then who shed it, thou mayst at once
 Thy weight of iniquities roll.”

THE SPIRIT
OF
SONSHIP

THE SPIRIT OF SONSHIP

GALATIANS IV

Vs. 1, 2. *Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors. . . .* The apostle speaking of the *pedagogue* (Ch. III:24), is led to emphasize the condition of the child, or minor who is under his tutelage. This child is one day to reach his majority and come into his fortune. Meanwhile he is under as complete a subjection as any slave. He is in bondage to the *pedagogue* who teaches him his obligations and, when he is refractory, lays on him the whip. The *pedagogue* is "armed with penalties, but devoid of sympathies." He says: "Do this; do that, or be punished."

This *pedagogue* represents the law and the dealing of the law with the soul, in which dealing, it is called "The letter that killeth," (II Cor. 3:6)—"the strength of sin," (I Cor. 15:56), and "the ministry of death," (II Cor. 3:7). So far as salvation is concerned, the law can do nothing but accuse, terrify, condemn and kill. The condition of the child or slave under the *pedagogue*, therefore, was abject. But even

so, must he despair? Yes, of himself and his present condition, but not of a future in which he shall be freed from the bondage and penalties of the law and be lifted from the condition of a servant to that of a son and heir. "The elect," says Calvin, "though they are the children of God from the womb, yet until by faith they come to the possession of freedom, they remain like slaves under the law, but from the moment they know Christ, they remain no longer under this bondage." The fixing of that moment is the prerogative of God: the bondage must continue.

Until the time appointed of the Father. The time appointed for the coming of Christ into the world was just right, as regards the condition of the Jewish Church and of the world at large. The great clock struck the hour. It was neither too soon nor too late. It was the fulness or ripeness of time. Precisely so with the coming of Christ in conversion. It is at the time appointed by the Father. It is the effect of sovereign grace. Gal. 1:15, 16; Ezek. 16:6, 8, 9, 11, 12, 14; Isa. 42:16.

Vs. 3. "*Even so we, when we were children, were in bondage under the elements of the world.*" We were governed and controlled by the world which lieth in wickedness and of which we were a part. We walked "according to the course of this world"—according to its

spirit and maxims, "and were by nature the children of wrath even as others." Eph. 2:1, 2.

Vs. 4. *But when the fulness of the time was come, God sent forth His Son.* This is the Church's experience. It is the soul's experience. God makes the first movement. We do not send for Christ, but God sends Christ to us. Isa. 59:16; 63:5; I John 4:10.

God sent forth His Son. He must have had a Son to send or He could not have sent him. Christ therefore was in existence and had been from eternity. He was Son not because born of Mary, but "because of His eternal relationship of wondrous divine existence to the Father." The word "Son" expresses sameness of substance, essence and nature. A man's son shares his nature and is his equal. So Christ shares the Godhead and is equal with the Father both in power and glory. John 10:30.

Made of a woman. He does not say "Made of a Virgin," because the reference here is to our broad humanity. He was *ex substantia matris*—"out of the substance of His mother"—as much Mary's child as any child is his mother's.

Made under the law, to redeem them that were under the law. He did not need Himself to be under the law, for He was already holy, harmless, undefiled and separate from sinners; but for 33 years, the life of a generation—a full

human life—He was *made* under it, to fulfill it, not for Himself but for us. “From the beginning of His incarnation to the end of His life upon earth” He was making for us a perfect record—a record which will stand opposite our names at the judgment as the reason why we should enter heaven. God has said: “If thou wilt enter into life, keep the commandments.” We cannot keep them. Christ therefore has kept them for us and they now appear as *kept by us* because *kept by him*, our Substitute

“That perfect Man, Who came, the Eternal Son,
To earn salvation for the sons of men.”

By His blood He cancels the law’s penalty; by His obedience He brings in the law’s fulfilment. He thus becomes “the end of the law,” i. e., its abolition for justification, “to every one that believeth.” Rom. 5:19; II Cor. 5:21; Rom. 10:4; Acts 13:39.

That we might receive the adoption of sons. If Christ is our Substitute and takes our place, then, by blessed transfer and exchange, we forever take His place and are no longer seen in ourselves but in Him—sons in the Eternal Son.

“By nature and by practice far—
How very far!—from God;
Yet now by grace brought nigh to Him
Through faith in Jesus’ blood.

So nigh, so very nigh to God,
Nearer, I cannot be;
For in the Person of His Son
I am as near as He."

Any one can adopt children, but an adopted child is not one's own child. The word adoption in the Greek is *huiiothesian*, "son-placing" or "Son making"—i. e., by the actual impartation of a Divine life.

"Oh, what a vast thing," says one, "what a sublime thing, to be born of God! God could have made anything more easily than to beget children. He could make stars, worlds, universes—but to make something, which was not His, His own; that was the problem solved in giving us life in Christ—'sonship in the Eternal Son.'"

Vs. 6. *And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.* Your relation to God is no longer servile but *filial*. It is no longer that of a miserable sinner crying for mercy; it is that of one who "has now obtained mercy," (I Pet. 2:10). It is that of one who has boldness of access with confidence—of one who draws near in full assurance of faith. Rom. 8:15.

"*And because ye are sons.*" The doctrine of Universal Fatherhood which is so popular at present, is a downright lie. God is not the

Father of fallen and condemned creatures who are under His curse. God is not the Father of wicked men and devils; nor can any one who is in hell look up and call Him "Father." God is the Father only of His spiritual children and "we are all the children of God *by faith* in Christ Jesus," and in no other way. The Christian is an actual child of God because he has been "begotten of God"—because he has a new nature—a "divine nature"; a nature which owns God as its source and responds to Him as its Father. John 1:12, 13; James 1:18; I John 5:18; I John 3:12: John 8:38.

God hath sent forth the Spirit of His Son into your hearts, CRYING ABBA, FATHER. Notice: It is not *we* who cry, it is the Spirit who cries. It is a *cry*—a sharp, piercing and surmounting, overcoming cry; a cry which stops all other cries in heaven, earth or hell that are against us. There are without us and within us many and terrible' cries. The law cries; the devil cries; conscience cries; our record cries; death cries. Now among these dreadful and intolerable cries, another cry goes up—a cry from the *profounds* within us. It is not our own cry. We cannot even hear the cry though there may be, at times, the stirring of a consciousness of it. St. Paul says, "It is a groaning that cannot be uttered,"—(Rom. 8:26)—a groaning that we cannot groan—a

sighing that we cannot cry. It is a looking unto God in Christ in spite of all. The Spirit helpeth our infirmities. The Spirit strengthens us, in spite of all, to pant, to breathe, to whisper those simplest and most elemental of all syllables *Ab-ba*, Father, and we say,

“In us, for us intercede,
And with voiceless groaning plead
Our unutterable need,
Comforter Divine!
In us, Abba, Father cry,
Earnest of our bliss on high
Seal of immortality,
Comforter Divine.”

In all our soul conflicts we are to utterly ignore the law and banish it out of our sight, and look to Christ only. We are to refuse to think of anything or know anything at all but Christ alone and only. To say this is easy, but in the time of temptation, when Satan brings up one's record and the law accuses him and conscience condemns him, and he has death before him—*then*, to ignore all these and trust in Christ alone and fly for hiding to His wounds alone, is not so easy. It is the triumph of faith, in densest darkness to see nothing, hear nothing, trust nothing but Jesus only. Here the Spirit helps us, still within us crying “Abba”—“Father.” Isa. 50:10.

Vs. 8, 9. *Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage?* As idolators, they had been addicted to images and ceremonies. Now they wish to go back, in principle, to these things. When the heart grows cold, it calls for a picture, a help—for music, for decorations, for ceremonies and for vestments. The more nearly frozen a man is the more clothes he requires; so here the Galatians; they will dress up a corpse.

Vs. 10, 11. *Ye observe days, and months, and times, and years. I am afraid of you.* Ritualism is a menace. They were on the down grade.

Vs. 12. *Brethren, I beseech you be as I am; ye have not injured me at all.* What you have injured is the Gospel which you have perverted and thrown away.

Vs. 15. *Where is then the blessedness ye spake of?* It is gone. The joy of God's salvation has departed. First love is lost; the Shekinah has vanished from the "Holiest," and your religion has become a dry and heartless mechanical routine.

"Where is the blessedness I knew,
When first I saw the Lord?

Where is the soul-refreshing view
Of Jesus and His word?

What peaceful hours I once enjoyed,
How sweet their memory still!
But they have left an *aching void*,
The world can never fill."

SARAH AND HAGAR
OR THE
TWO COVENANTS

SARAH AND HAGAR

GALATIANS IV—(*Continued.*)

SARAH AND HAGAR OR THE TWO COVENANTS

The apostle having established the doctrine of Justification by Faith; and having shown the place and office of the law in shutting men up to that justification, that thus escaping from a cruel and a fruitless bondage, they may come to the freedom of sonship; now proceeds to deeper teaching still in bringing in the Doctrine of the Covenants.

This Doctrine lies at the very heart of the Gospel and is so important that he who grasps and understands it, is a master in divinity, while he who does not properly distinguish here remains in doubt and in perplexity and walks in darkness knowing not at what he stumbles. One of the most difficult things in the world is to see the difference between Law and Grace—between *my* doing for salvation and the doing of *Another* in my place, for my salvation: and even the clearest sighted and the most experienced believer finds in himself a tendency to fall back from this contrast; to become clouded again and to confound together things which are as opposite as black and

white—death and life—curse and blessing—midnight and noontide.

God deals with man only by Covenant. What is a covenant? It is a promise made upon conditions to be fulfilled. This being so, it is clear that there can be but two and only two covenants possible between God and man—a covenant founded upon what *man shall do* for salvation; and a covenant founded on what *God shall do for him*, to save him; in other words, A Covenant of Works and one of Grace. Rom. 9:4; Eph. 2:12. The Scripture plainly teaches these two covenants, and

I. THE COVENANT OF WORKS

The Covenant of Works was an agreement between God and Adam, including Adam's whole posterity, in which God promised him and them eternal life and happiness, on condition that he should perfectly keep God's commandments, with the alternative of death if he should break them. In other words, the Covenant said, "Do this and thou shalt live; if not, then dying thou shalt die." Matt. 19:17; Luke 10:28.

II. THE COVENANT OF GRACE

The Covenant of Grace was an agreement made between God the Father and God the Son

from all eternity: in which, in foresight of the fall of man, God the Father said: My Son if Thou wilt pour out Thy soul as an offering for sin and sinners, I will give to Thee a seed among them—a multitude which no man can number. Isa. 53:10; Heb. 8:6.

The Covenant of Works stood between God and Adam and Adam fell and it now lies hopelessly broken. The Covenant of Grace stood between God and Christ and Christ has fulfilled it and it stands established forever. The Covenant of Works said: “Do O man or die.” The Covenant of Grace says: “Christ has done it for thee, man, that thou mayst never die.” That the apostle, in this chapter speaks of these two covenants appears:

1. From the two Principles—Bondage and Freedom.
2. From the two Sons—Ishmael and Isaac.
3. From the two Mothers—Hagar and Sarah.
4. From the two Mountains—Sinai and Sion.
5. From the asserted Fact of the Covenants.

1. FROM THE TWO PRINCIPLES—BONDAGE AND FREEDOM

Vs. 21. *“Tell me ye that desire to be under the law, do ye not hear the law?”* This is in reality an appeal to all that he has said before. He is again making the same contrast and dis-

tion. "Tell me, Do ye not *hear* the law? What does it speak to you?" Bondage. "What is the contrast to this?" Freedom from bondage. "How?" By One who breaks your chain. Do you not see that the law is *exaction*, and only exaction, and that you cannot meet the exaction and therefore must be saved in some other way? Rom. 3:19, 20.

2. FROM THE TWO SONS—ISHMAEL, ISAAC

Vs. 22. *For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman.* Of course, the son of a bond woman was born in bondage. That was his natural condition, nor could he, by any effort of his own make it anything else. Never would it be true that he was legitimate. Let him do what he would, there would be on him a stain. Ishmael was born of the "flesh," i. e., in a natural way. There was nothing supernatural about his birth. God had not promised him. Abraham's unbelief and Sarah's precipitancy were his origin. In contrast to this is the son of the free woman; born of the Spirit; born supernaturally; born in fulfilment of a definite promise. There was nothing of nature about Isaac, for nature in Abraham was dead, and Sarah barren. Isaac therefore was a miracle—a child of grace. Here is the contrast of

the “flesh” and “spirit”; and these two elements contend with one another as we read below in verse 29. “He that was born after the flesh persecuted him that was born after the Spirit.” The two things were not only in contrast but in bitter antagonism and feud. It was a perpetual quarrel between them—the boy under the law could not endure the child of free grace. It was a fight to the death of one or the other, and so finally the sentence came, “Cast out the bond-woman and her son for the *son of the bond-woman* shall not be heir with the *son of the free woman*.”

3. FROM THE TWO MOTHERS—HAGAR, SARAH

VS. 23. *But he who was of the bond-woman was born after the flesh; but he of the free woman was by promise.* While Hagar had the first son, Sarah was married and Isaac had been promised before Hagar ever was heard of. Sarah was with Abraham in Ur of Chaldees; Hagar had but recently been brought up out of Egypt. Sarah was the true wife; Hagar was not; she should never have been anything but an handmaid to Sarah. Kept in her place, she was well. Keep the law in its place—let it keep pointing a way to Christ, “as the eyes of a maiden unto the hand of her mistress” and all will be well. But when Hagar points to

herself and prides herself on her achievements and despises free grace in the person of Sarah, she is only to be banished and put an end to. Again Hagar never was a free woman; she was always under the law, but Sarah was never under law; she was always at liberty and at home with her husband. Isaac was not under the law as Ishmael was; he was the heir and lord of all. Even so, "We are not under law but under grace." Rom. 6:14; Gal. 2:19; Rom. 7:2, 4; Gal. 5:18; Rom. 7:6. The law is under us as Hagar was under Sarah. The law is no longer above us to threaten—but under us to serve. I Cor. 9:21; Rom. 3:31. Once more: Hagar was cast out, but Sarah never was. The Covenant of Works is gone; it is banished—Hagar is dead in the wilderness. But Sarah remains in the tent to the end, and she lies to-day side by side with her husband in the cave of Machpelah. The free wife is a wife forever. The Covenant she represents will never be annulled.

4. FROM THE TWO MOUNTAINS—SINAI AND SION

Vs. 24. *Which things are an allegory.* St. Paul did not invent this allegory. It was not a figment of his imagination. He found it in Genesis. It was revealed to him at Sinai. We should never have known that God in the history had prefigured a mystery, if the apostle

had not told us so. He, in the solitudes of Arabia where Hagar went away to die, was able to see the contrast between Sinai (the Mount of *thorns*), bondage under the law, and Mt. Sion which is free and “from above,” the city of the living God into which, by faith, we enter. Two mountains! One, the law, which smokes and flashes fire; the other, sun lighted Sion, the Church of promise—the Church invisible and heavenly composed of all believers.

5. FROM THE FACT OF TWO COVENANTS

Vs. 24-26. *For these are the two covenants: the one from Mount Sinai which gendereth to bondage which is Agar. For this Agar is Mount Sinai in Arabia and answereth to Jerusalem which now is and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.* St. Paul says: These are the Two Covenants; there are, there can be only two, one based on our doing; the other on a free, unconditional promise. One which says: “Do and I will save you!” The other which says: Believe on Christ Who has done it, and you are saved. The covenant made with Adam and broken by him, is mentioned in Hosea 6:7. “They have broken as Adam” (k’Adam, see margin), “the covenant.” The Covenant of Grace is described in Ps. 89: 3, 4; Ps. 89: 19, 27, 28.

“With David’s Lord and ours,
A covenant once was made,
Whose bonds are firm and sure,
Whose glories ne’er shall fade;
Signed by the sacred Three in One
In mutual love ere time begun.

Firm as the lasting hills
This covenant shall endure,
Whose potent *shalls* and *wills*
Make every blessing sure;
When ruin shakes all nature’s frame
Its jots and tittles stand the same.”

Vs. 27. *For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.* The apostle here states the paradox which has been a surprise in every age of the world: the man of freewill boasts the merit of works but does not produce them; the man of free grace denies the merit of works, but his preaching is everywhere followed by a seriousness and punctilio which men call “Puritanic.” The doctrine which the world considers so barren brings forth children to God. The grieved and discarded and desolate Sarah hath many more children than she who is married to the law, that “dead husband.” Rom. 7:5; James 1:15.

Vs. 28. *Now we brethren, as Isaac was, are*

the children of promise. That is, we have consented to be saved on the ground of God's simple promise, all conditions having been fulfilled for us by Christ. It is not that we merit anything, or ever can merit, but that God has promised us eternal life if we trust in Jesus; that and that only is the ground of our hope. We are saved by promise: for the "climax of all virtue" is to trust the naked word of God.

Vs. 29. *But as then he that was born after the flesh persecuted him that was born of the Spirit, even so is it now.* Self righteousness is proud and arrogant. The man who is pluming himself on doing his duty sets himself up as a standard of other men's duty. Duty is self-righteous and duty is cruel—as one has truly said: "The most horrible deeds the world has ever known have been done by those whose excuse was 'their duty.'" So parents have deprived their children of all childhood's rights and pleasures—so inquisitors like Torquemada have tortured helpless innocence—so Saul of Tarsus verily thought that in slaughtering the saints he was doing God service. Acts 26:9. The religion of efforts, duty, works and strivings, hates, while at the same time it envies, the religion of the man who rests satisfied and quiet in the promise of God's Word.

Vs. 30. *Nevertheless what saith the Scripture? Cast out the bond woman and her son:*

for the son of the bond woman shall not be heir with the son of the free woman. He who trusts to be saved by his merits, or partly by Christ and partly by his merits, will find himself cast out. On the other hand there is no falling from grace. "The Holy Ghost will not leave His living temple to become a habitation of devils" nor will Christ lose one of the sheep which have been given to Him by the Father. John 10:27-30. Another golden text is Jer. 32:40: "I will not turn away from them and they shall not depart from Me." *I* will not—*THEY* shall not. No such promise was ever in the Covenant of Works—God never said of Adam, even of innocent Adam, "He shall not depart from Me." It is only the Covenant of Grace which says: "The mountains shall depart and the hills be removed: but my kindness shall not depart from thee, neither shall the COVENANT OF MY PEACE be removed, saith the Lord that hath mercy on thee." "I will never leave thee nor forsake." Isa. 54:10; Heb. 13:5.

"The soul that on Jesus hath leaned for repose

I will not, I will not desert to its foes,

That soul, though all hell should endeavor to shake,

I'll never, *no never*, NO NEVER forsake."

Vs. 31. *So then brethren, we are not children of the bond woman but of the free.* The apostle boldly asserts it. *We are*, not *we may be*,

not we hope to be, but we ARE the children of the free. The apostle stands in full assurance. We who believe ought also to stand in full assurance. As Luther says: "Let every one so practice with himself that his conscience may be fully assured that he is under grace. And if he feel any doubt or wavering let him wrestle against it, for it behooveth us to overcome all doubting and to stand in the persuasion and certainty of God's favor, rooting out of our hearts this cursed opinion that a man ought to doubt the record which God has given of His Son; "And this is the record, that God *hath given* to us eternal life and this life is in His Son. I John 5:11.

" 'Tis he who hath the Son hath life,
Though dead in sins before,
And nothing of the wrath of God
Shall ever reach him more."

"My God, the Covenant of Thy love
Abides forever sure;
And in its matchless grace I feel
My happiness secure.

"Thy Covenant the last accent claims
Of this poor faltering tongue,
And shall the earliest notes employ
Of my celestial song."

The Covenant of Grace is founded on the sim-

ple promise, "Believe on the Lord Jesus Christ and thou shalt be saved." We are to eye this promise and act upon it and to know that we cannot trust it too absolutely nor too far. "The promise of God," says Spurgeon, "is our best ground of assurance: it is far more sure than dreams or visions and fancied revelations; and is far more to be trusted than feelings either of joy or sorrow. It is written, He that believeth on Him is not condemned. I believe on Jesus, therefore I am not condemned. This is good reasoning and the conclusion is certain."

And what I trust for in the promise and take in the promise is my salvation. If I do not believe that I shall be *saved*, I do not believe anything worth the believing; my faith is a bridge having only one end to it—*this* end. The faith which saves goes all the way across. It is not "Christ will keep me if I keep myself," but it is, "CHRIST WILL KEEP ME."

STEADFASTNESS
FALLING FROM GRACE

STEADFASTNESS—FALLING FROM GRACE

GALATIANS V

The Epistle to the Galatians, like most of St. Paul's epistles, falls into three divisions. The first two chapters are introductory; the next two doctrinal; the last two hortatory and experimental.

Drawing near to the close of the epistle and entering its third division, the apostle becomes more vehement in defence of Salvation by Faith alone; and in exhorting the Galatians to maintain the freedom wherewith Christ had made them free.

It is, no doubt, a difficult thing to *arrive* at the fact and simplicity of the Gospel—to come to see Christ as our Substitute standing for us forever, for everything, from the moment we consent to risk ourselves on Him and trust Him. But it is no less difficult, to *hold fast* to salvation in Christ when once we possess it. In times of soul distress and awful despair, when, driven completely out of ourselves and made to feel our utter helplessness, we cast ourselves on Christ to save us, joy unspeakable at once fills the soul. But when distress is gone and despair has been removed, and we

stand in all the conscious bliss of freedom, then Satan comes in again to tempt us and cause us to doubt—to seduce and allure, if not to drag us away from the solid ground of God's promise and down into the bogs and quagmires of an evil questioning where reason flounders and where faith makes shipwreck. I Pet. 5:8, 9; I Cor. 15:58; II Pet. 3:17; Heb. 3:6; 10:35.

The Ground, the only ground of salvation is the merit of Christ. That I look at; *that* I trust and nothing besides it, and so long as I keep looking and keep trusting, I have peace which passes understanding; but that peace, the devil and his emissaries—the false apostles who abound in every age—will, if possible, by every means filch away. How needful then for me, as for the Galatians of old, the Apostolic injunction,—

Vs. 1. *Stand fast therefore in the liberty wherewith Christ hath made us free.* “Stand fast!” How needful this injunction, the apostasies of every age, from Galatia to Rome and from Rome to Geneva, unite to emphasize. Yea, we ourselves have seen men espouse a certain principle and assert it with surprising earnestness, only as quickly to renounce the same principle and to exhibit the glaring and pitiful spectacle of a self contradiction. Gal. 2:18; Titus 3:10, 11.

Stand fast! We go not from faith to un-

faith, but from faith to faith. It is a continual eyeing of Christ and following hard after Christ. "Godliness," says one, "is a life-long business. It is hard to keep on, but it is harder still to *keep on keeping on*, and the difference between the spurious and real Christian lies in this staying power." Matt. 13:21; Matt. 10:22; James 1:12; Heb. 3:14.

Stand fast in the liberty: What liberty? Liberty from the wrath of God, the penalty of sin, the fear of death, the devil's power and accusations. We are freed from all these evils because Christ, the Son of God, has been set between us and them, as our screen and our Substitute. His Blood is between us and hell; His Righteousness is our passport to heaven. By the one we have escaped and by the other we enter.

"O love! thou bottomless abyss!

My sins are swallowed up in thee;

Covered is my unrighteousness,

From condemnation I am free;

While Jesu's Blood, through earth and skies

Mercy, free, boundless mercy cries!"

And be not entangled again with the yoke of bondage. "The reference here," says Luther, "is to oxen which draw in the yoke with great toil, receiving nothing thereby but forage and pasture, and when they are able to draw the

yoke no more they are appointed to slaughter.” So it is with those who fall back from the freedom of Christ and become occupied with their own doings. They become entangled with the yoke of the law—they do not know when they have done enough; they do not know whether they have done the right thing; after all, what is their doing good for? When they have tired themselves out, they have only death for the end of it. Those who doubt their salvation are always in the fear of death and may be called the “devil’s martyrs,” for they work hard for merit and, when they die, merit only damnation. Jer. 31:18; Matt. 23:14.

Vs. 2. *Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.* So far St. Paul has spoken as in lightning flashes; now he speaks in thunder bolts. “I, as God’s ambassador declare that if ye be circumcised CHRIST SHALL PROFIT YOU NOTHING.” This is something tremendous. “Christ shall profit you NOTHING—you lose Christ and all your interest in Christ and His in you, the moment when in act or thought you add anything to what He has done to save you.” If I contend that circumcision or anything else helps toward my justification before God in the way of merit, then I have some merit, then I can never be left out of heaven because I have some merit. Then I do not need Christ any more:

He is unprofitable for me: I get into heaven without him: I evacuate Christ. The man who reasons so becomes first an Arminian, then a Unitarian, then a mere moralist or an *immoralist*; he drops Christ out of his scheme altogether.

Vs. 3. *For I testify to every man that is circumcised that he is a debtor to do the whole law.* There is an anadiplosis, or solemn repetition here. If you fall back, in any degree, from Christ to the law, then you are bound to keep the whole law, i. e., to be as holy as Christ was. You are thus impaled on the two horns of a moral dilemma,—you lose Christ, and you lose all your merits because they are none of them perfect but imperfect—and so, you are damned! Gal. 3:10; James 2:10.

Vs. 4. *Christ is become of none effect unto you, whosoever of you are justified by the law, ye are fallen from grace.* Ye are fallen from grace: not out of grace, as if grace were not real—as if grace were not permanent—as if eternal life could die. It is not such a falling as is mentioned in Heb. 6:6, where the word is *parapiptein*, to fall *outside* of a thing and completely “away”; but here the word is *ekpiptein*, a falling *inside*, or a dislocation as of a bone which needs to be replaced. Those to whom St. Paul speaks in the Hebrews never were in grace. They fell from a mere temporary “en-

lightenment," not from the things which belong to, or "accompany" salvation (Heb. 6:9). "Ye are fallen from grace" means, you have abandoned your platform: you have dropped upon a lower level: you have left the high and cloudless and out and out position of justification by the Merits, Blood and Righteousness of Christ alone: your ritualism—your religion of ceremonies and the "observance of days and months and times and years" is a *lapse*. Regain, recover your former position or Christ is lost to you; He is of "none effect"; "unprofitable"; worthless. The apostle's word is a *Caveat*, a warning, a protest. Had there been no recovery for these Galatians—had it been "impossible," as in the case of the Hebrews, "to renew them again unto repentance"—the apostle would never have written to them at all. Jer. 3:22; I Kings 8:46-51; Jer. 4:1; Hosea 5:15.

Vs. 5. *For we through the Spirit wait for the hope of righteousness by faith.* We have righteousness by faith; then hope founded upon that righteousness. Faith is in the understanding; hope in the affections and will. Faith rests in what is done already; hope runs forward to what will be. Hope then, desires and expects. Once we are assured of our interest in Christ which is the work of faith, the feelings of desire and expectation are awakened

and these have their ground and firm foundation in righteousness, and

1. In the righteousness *of God* who saves us by justice as well as by mercy: for if Christ's obedience and sacrifice are accepted in my behalf, God cannot punish me, He cannot demand satisfaction

“First at my Bleeding Surety's hand
And then again, at mine.”

2. In the righteousness *of Christ* who has obeyed the law for me. “Our hope of righteousness,” says one, “is a hope arising out of the fact that we are righteous before God and therefore that God will treat us as being so. Strange hope, since we are guilty! Yes, but we stand not in our own, nor in the righteousness of any other man, but only in the doings and the dying of our Lord Jesus Christ which together make up for us a ‘wedding dress’—a ‘robe of righteousness’ more glorious than human merit could have spun even if unfallen Adam had been the spinner.”

With His spotless vesture on
I'm holy in the Holy One.

Rom. 5:19; II Cor. 5:21.

We are waiting. Would it not have been better to say, we are *working*. No, it would have spoiled the sense altogether. To com-

plete our hope of righteousness by faith, we have nothing to do except wait—to make our crown more *secure* we have to do nothing. Has not Jesus said, “It is finished”? So far as justification is concerned, we are as righteous now as we shall be when robed in light, we cast our crowns before the throne. We are *now* at rest; we wait. It is true we are working for other reasons, but not to be saved; and we rest and wait while we work. Were it not for witness bearing we might be taken to heaven this moment—we are as fit as we shall ever be—as meet as we shall ever be, for “He hath made us meet.” Col. 1:12.

We wait for the hope. We hope, and hope fluctuates. Here again comes the devil and strives to dislodge me and cloud me and shut away Christ’s righteousness, my merit, by eclipse of faith; but hope springs up, a phoenix from the smoking flax, and soars away and clutches with her talons and lays hold upon eternal life and will not let it go. Heb. 6:18, 19.

“My hope is built on nothing less
Than Jesu’s Blood and Righteousness
I dare not trust the sweetest frame,
But wholly lean on Jesu’s name.
On Christ the solid rock I stand,
All other ground is sinking sand.”

A WORKING FAITH

A WORKING FAITH

GALATIANS V—(*Continued.*)

The pre-eminent point and centre of his whole teaching to which St. Paul continually returns and with new emphasis, is Justification by the Righteousness of Christ alone, received and rested in by faith. Faith, according to the apostle, is a naked empty hand which simply takes salvation with all that salvation means, as a free gift in Christ. The moment then when a sinner acts faith, having nothing in his eye but Christ's righteousness only, he passes from death unto life: that is, the moment he consents to be saved by Christ's merits alone outside of himself and irrespective of any qualifications, he is a *saved man*, whereas the moment before he was *not*. And he is saved as a sinner, as ungodly, without any qualifications; for, while Christ is well qualified for us, no sinner before he believes has any qualification for Christ except the sin in which he is perishing. Rom. 4:5; Matt. 9:13; Ezek. 36:32; Zech. 3:1-4. So then nothing can help us in the affair of salvation but faith.

Vs. 6. *For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.* The outward

whether ceremonial or simple—whether ritual or mortal—whether profession or conduct, helps one not a jot. Sacraments alone are empty symbols—a thousand baptisms, ten thousand communions leave the man the same old Adam, the “natural” which cannot receive nor apprehend the spiritual. There must be the new creature; that which is fed from Christ must be in Christ, as the branch in the vine. There must be the thing born of God, and “who is he that is born of God but he that believeth that Jesus is the Christ”? John 15: 5, 6; I John 5:1. Faith then makes the difference. Faith is the great necessity. Faith is the instrument which saves. Luke 7:50; Gal. 6:15; Luke 18:11-13; Eph. 2:8; II Cor. 5:17.

But faith which worketh by love. We are justified by faith alone but not by faith which is alone. It is not a dead principle: a seed dropped into the heart, it generates and pushes into light and shoots the blade and sprouts. Faith is a dynamo within the soul—a new and supernatural, infused and living power which cannot slumber or be idle, but must work. A locomotive which stands still, which carries neither fire nor steam inside, is nothing better than a pile of old iron—a rubbish heap. The locomotive which fulfils the function of a locomotive, works. It draws the cars and yet *the cars are not the locomotive*, and men do not

push the cars, without, or with the locomotive for the locomotive is the only power. The business then, in running the train is to feed the locomotive and to keep the hand upon the throttle of the locomotive. Faith is the locomotive and, for motion, everything depends on faith; not one half mile and not one rod and not one foot and not one inch and not one hair's breadth without it. Rom. 1:16, 17; Luke 17:5; Col. 2:6, 7; I John 5:4; Jude 20; Heb. 10:23; II Tim. 4:7. Faith works by love. To trust the Lamb of God and not to love him is a sheer impossibility. Born of the vision of a Bleeding Christ, is an adoring love. Faith quickens love as sunshine breeds the flowers. You cannot have the bulb of faith without the hyacinth of love.

Vs. 7. *Ye did run well; who did hinder you that ye should not obey the truth?* The locomotive carried you along and you were making noble progress. The Christian life is here likened to a track. The Galatians were running well while they remained sound in the doctrine, steadfast and unmoved. This seems a paradox—"stand fast for when you stand, you run." Movement is not always progress. In the case of the Galatians movement was retrogression. On the other hand, we may be running when our lives seem to ourselves to be but a snail's pace,—a slow creeping. "They

that *wait on* the Lord shall mount up with wings as eagles." They wait and seem to do nothing. Yet they are steadily rising toward heaven. They are like trees planted by the rivers of water. They remain where they were but they bring forth their fruit in its season. Thus it is possible to "*stand fast*" and yet to be "*running*" in the sight of God. Isa. 40:31; Ps. 1:3; Ps. 92:12-15.

Who did hinder you that ye should not obey the truth? Who came in a stranger to destroy your peace and to ruin your paradise, as the serpent came into the garden to interrupt the happiness of our first parents and turn poor Eve—who gave a flattering fiend the confidence she would not give her God—into a beggared outcast. John 10:5; II Cor. 11:3.

Vs. 8. *This persuasion cometh not of Him that calleth you.* However soft and sweet and musical the voice, it is the hum and hiss and whisper of the lurking serpent. Beware of the doctrine of works for justification in any possible form. Beware of taking Christ in any other way than these two: First, as the Gift of Salvation, and Secondly, as an example to show us our defects—a mirror of what we ought to be and are not. Looking into the mirror drives us back of it to Christ Himself, our Sacrifice and our Perfection. His righteousness alone, not ours, we see in the glass

of the Word and on it our fixed gaze is suspended.

Vs. 9. *A little leaven leaveneth the whole lump.* Leaven in the Scripture, without a single exception, means corruption. A little leaven hidden by the false woman in three measures of pure Gospel meal destroys them (Matt. 13:33). So we are told to "purge out the old leaven"—bad, unsound doctrine, fermentation and rottenness at the centre is leaven. So in the Lord's Supper we are to keep the feast, "not with the old leaven, neither with the leaven of malice and of wickedness; but with the unleavened bread of sincerity and truth." Sincerity and cleaving to the Gospel doctrine are the tests of the unleavened condition. Exod. 13:7; Amos 4:4, 5; Matt. 16:6, 12; I Cor. 5:6-8.

Vs. 10. *I have confidence in you through the Lord that ye will be none otherwise minded: but he that troubleth you shall bear his judgment whosoever he be.* St. Paul believes that the root of the matter is, after all, in these Galatians and that they will be restored, not by any self recovery but "through the Lord." He has confidence that He who has begun a good work within them will carry it on unto the day of the Lord Jesus (Phil. 1:6), and that, in spite of all their arts and wiles and sophistries and machinations, the false teachers who

have led them astray will be unmasked and punished. Where there is real grace, it can neither be overcome by assaults nor seduction. Hosea 14:4; Matt. 24:24; Luke 22:32; I Pet. 1:5; Jer. 3:12, 13.

Vs. 11. *And I, brethren, if I yet preach circumcision, why do I yet suffer persecution?* I do suffer persecution, therefore it is perfectly clear that I oppose circumcision or anything else pertaining to law in the matter of justification. My doctrine and that of your seducers will no more agree than fire and water, vinegar with nitre. But should we agree,

Then is the offense of the cross ceased. For the cross is the precise opposite and denial of all human ethics and merit. Let me cease to preach the cross and I no longer oppose human merit. Then I am popular, I suffer no persecution for I allow men to believe that if they do the best they can, God will save them irrespective of the righteousness of Christ. The cross denies this and cuts up by the roots every doctrine of works and every human opinion, and leaves us Christ only. I Cor. 2:2; Gal. 6:13, 14.

“Works of man when made his plea,
Never shall accepted be;
Fruits of pride (vain-glorious worm!)
Are the best he can perform.

Banish every vain pretence
Based on human excellence;
Perish everything in man,
But the grace that never can."

LIBERTY AND LAW.

LIBERTY AND LAW

GALATIANS V—(*Continued.*)

Vs. 13. *For, brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh.* The apostle here emphasizes a danger. The believer, before believing, relied upon his works to save him. After believing, seeing he is in no way saved by his works, he is in danger of despising good works and minifying their value. At first he was an Arminian, living by law; now he is in danger of becoming an Antinomian and flinging away the law altogether.

But the law is holy and the commandment holy and just and good. It is God's standard—the eternal Norm. Fulfilled by Christ for us, it still remains the swerveless and unerring rule of righteousness. We are without the law for salvation but not without the law for obedience. Even Christ Himself, made under the law in His human nature, is still—in that human nature which is a creature, the first subject of the heavenly kingdom and so forever under the law. (I Cor. 15:28.) Angels are under the law, “doing God's commandments, hearkening unto the voice of His word.”

(Ps. 103:20.) The law then is immutable—its reign universal and without exception. The Law! It is the transcript of the Divine perfections: the standard of eternal justice: the joy and rapture of all holy beings. The Law! We are above it for salvation, but under it or rather in it and it in us, *ennomos*, as a principle of holiness. I Cor. 9:21. (See the Greek.)

Suppose a straight rail track from Denver to New York and suppose there is no other way. A man living in Denver proposes to walk that track but he is sick, an invalid, and after a mile or two he sinks down. He rises with great difficulty and sets out again, the sooner to break down. Oh, but he has a strong will—what he calls a “free will.” He can walk it, *if he will*, and walk it he will. After repeated and exhaustive effort, he gives up, convinced at last that he is helpless, and sinks down beside the track and lies there like a dead man. In that condition, an express train comes along. The sharp eye of the engine driver discovers the man. The train is halted and the man lifted aboard. Now what? The man can never get to New York by walking the track, but is the track torn up and destroyed because he cannot walk it? Not at all. The track remains more needful and more important than ever and the locomotive that carries the man must run on that track and cannot shunt to one side or the

other. The track runs straight through, only the man is not trying to walk it any more. He is being moved and carried by a new principle: the principle which says: "A new heart also will I give you, and a new spirit will I put within you"—"and cause you to walk in My statutes and ye shall keep My judgments and do them." Ezek. 36: 26, 27. "For this is the covenant that I will make, saith the Lord; I will put My laws into their mind and write them in their hearts and I will be to them a God and they shall be to Me a people." (Heb. 8:10.) The law then, as a rule, a standard, a principle of life is fully binding upon all believers. They are not saved by it, and they are not punished if through weakness of the flesh they fail and break it, but they are bound to it as is the locomotive to the unswerving track and, rejoicing at each mile of progress heavenward—at each station passed by growth in grace, they can exulting cry, "O how love I Thy law! it is my meditation all the day. I delight to do Thy will, O my God! I will run the way of Thy commandments, when Thou shalt enlarge my heart." Ps. 119:97; Ps. 40:8; Ps. 119:32. "Do we then make void the law through faith?" Do we remove the binding metals of the Ten Commandments? God forbid, yea we strengthen the track—"we establish the law." Rom. 3:31.

Only use not liberty for an occasion to the flesh. In these words we have a new proof that the doctrine which we preach is the true one. There were those in St. Paul's day who objected: "If the law is fulfilled and we saved already, we may go on to sin because grace abounds!" "Do you reason in that way?" says the apostle, "then your damnation is just" (Rom. 3:8). There is no gratitude in you and no virtue or life principle—you "turn the grace of God into lasciviousness." (Jude 4.) Spurgeon once put it to such an objector: "Man, you talk like that because you are not born again." It is indeed a "beast-like argument," that because God is good, I may act like a devil—that because He saves me at infinite cost to Himself I may feel I owe Him nothing—that chosen from all eternity in Jesus Christ to be holy, I should live as if going to hell—that being born again I should show no spiritual breeding—no *Noblesse oblige*. The very statement of such propositions is appalling and only goes to emphasize what depths of depravity are in the unchanged heart of fallen man. This same apostle in another place gives the antidote when he says: "We thus judge, that if One died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him Who died for them and rose again."

But by love serve one another. Here the law is brought in as a service. "I am among you," said Jesus, as one that serveth—"if ye love Me *keep my commandments.*" The New Testament repeats and enforces all the Ten Commandments. They were given to be kept and kept they shall be. Matt. 5:19.

Vs. 14. *For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.* "The law is fulfilled:" the law was given to be fulfilled not only *for* us, but *in* us who walk not after the flesh but after the Spirit. There is danger here of a mistake on either side—for if we do not preach faith alone for salvation, no one is saved; but if we preach a faith which does not obey, we preach that which nullifies the faith which saves us. And this is no fanciful danger, for the tendency with us when assured of salvation, is to relax and become cold and neglectful, and if it were not for trials and temptations and chastisements and sore adversities, the best of Christians would soon sink down in carnal sloth and security. The law then is to be fulfilled by us—we are to be "zealous of good works"—we are to "be careful to maintain them for necessary uses." Good works are also to be performed with regard to the *reward* which is promised; for while they cannot be rewarded for any merit since they are only our duty and

since grace works them in us and not we ourselves (Isa. 26:12), yet they will be and must be rewarded for the sake of the promise, i. e., because God has promised to reward what He Himself does by our hands as if we had done it, and we are bound upon the ground of that free promise to look for "the recompense of the reward" (Heb. 11:26), and if we do not look for it we do God dishonor and sin against our own fruitfulness. Titus 3:8; Eph. 2:10; I Tim. 2:10; I Tim. 6:18; Titus 2:7; Titus 2:14; I Pet. 2:12; James 2:20.

Thou shalt love thy neighbor as thyself. "Let no man think he understands this commandment," says Luther, and well does he say it, for it is much easier to observe the external forms and duties of religion, than it is to feel and act as one ought toward his fellow. A man may apparently be very pious and yet secretly he may be a defrauder—a falsifier of trusts—a greedy, hard and grinding creditor—a cheat in trade—a mean Satanic and insinuating slanderer—a very serpent in malice, envious and jealous of his neighbor and hating him to the very death. There is no such test of religion as is temper—as are the secret feelings. Do I love my neighbor?—

As thyself: How do I love myself? There is my standard.—How do I feel when I myself have been slandered or set aside, or imposed

upon, or made the fool or the victim of some practical joke? How would I like it? Do we want a standard, a model, a copy for conduct? "*As thyself*" meets the case.

Vs. 15. *But if ye bite and devour one another.* "When dogs and wolves bite one another," says a quaint writer, "that is according to their nature, but it is sad indeed when sheep take to biting one another. I would rather be bitten by a dog outside the fold, than by a sheep in it. The bite of a fellow Christian is sharper than any other."

Take heed that ye be not consumed one of another. Strife, contention, bickering, detraction and the biting of hard, unjust exasperating words will rend a church in pieces quicker than all the assaults of men and devils from outside.

"How sweet and heavenly is the sight
When those who love the Lord,
In one another's peace unite
And so fulfill His word;—

When each can feel his brother's sigh,
And with him bear a part,
When sorrows flow from eye to eye,
And joy from heart to heart.

Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven who finds
His bosom glow with love."

WORKS OF THE FLESH
FRUITS OF THE SPIRIT

WORKS OF THE FLESH—FRUITS OF THE SPIRIT

GALATIANS V—(*Continued.*)

The apostle having spoken of the law as still immutable and binding and of the necessity of its fulfilment, and having shown that this fulfilment is, in a single word, reducible to love; now goes on to show how such a love can be developed—how such a fulfilment can be accomplished. The law remains a principle and while, in one sense it may be said to be over us because it rules everywhere and because no allowance can be made for its breaking, yet in another and transcendent sense, *the law is under us* and not we under the law—i. e., the Spirit which has entered into and controls us, so rises above the letter that the letter is lost out of sight while a nobler Object replaces it. We fulfil the law not by looking at the law but at Christ. Heb. 12:2; Phil. 3:12, 13, 14.

When Blondin walked upon a tight rope across the Genesee just in front of the falls, a star was placed at the end of the rope and on that star Blondin fixed his eyes and walked successfully. Had he once looked down at his feet and at the rope beneath him he would have fallen 120 feet into the chasm. So the apostle says: The law is to be fulfilled but the law is

not the thing you look at—you look at Christ who has fulfilled it for you—Christ is the Star at the end of the rope. Rom. 6:15; I Cor. 9:20; Gal. 3:25; Gal. 5:18; Col. 3:1-3; Rom. 7:6.

Vs. 16. *This I say then, Walk in the Spirit.* He does not say Walk in the law, yet he would have said so were the law the means and power of holiness. On the contrary, “the letter killeth”—looking at the law and living by the law means nothing but condemnation and failure and death. What is wanted is life—“the Spirit giveth life,” (II Cor. 3:6). The Holy Ghost is the power. Do not disturb the rail track, the law; run on wheels above it, armed with faith and winged by love.

Walk in the Spirit and ye shall not fulfil the lusts of the flesh. Here is brought into sharp contrast the two natures in the believer: the *old* nature which we brought into the world with us, which is only depravity and corruption; and the *new* nature which cannot sin because it is born of God (I John 3:9). The presence of these two natures obliges a strife which the natural man does not know—an internecine war. Ishmael is at peace in the tent until Isaac comes in, but from that moment Isaac grows until he gets the upper hand, and by and by the tent of mortality falls and Ishmael is forever cast out. Rom. 6:11; Col. 3:5.

Our inbred sin requires
Our flesh to see the dust;
Yet since the Lord our Saviour lives
So all His members must.

Ye shall not fulfil the lusts of the flesh. You have them. The flesh is in the believer, although the believer is not in the flesh (Rom. 8:9), and the flesh in the believer is quite as bad as any other flesh—not an atom of goodness is in it nor possibility of goodness. Born of the old serpent, our father the devil, the fallen nature in us is nothing but a writhing serpent capable of nothing but venom and a crook. Nothing but what is evil can come from man. All spiritual good must come from the Spirit. “Where then,” says Calvin, “shall we find a drop of goodness in man’s free will; unless we call that good which God calls evil, for the carnal mind is enmity against God.” It is enmity and only enmity and enmity in quintessence. And although there have appeared in unrenewed men instances of gentleness, integrity and generosity, it is certain that they were only “specious disguises” like the brilliant colors of a snake which in themselves are beautiful but which are all the more horrible from their inseparable connection with the reptile who shows them. Heb. 11:6; Rom. 14:23.

Ye shall not fulfil the lusts of the flesh. The

apostle does not say there is no flesh in them—no lust, nor that they shall do no sinful action—both which are true only of Christ, but that they shall not give up to the flesh to be under it, or to lusts as an impulse, a power. “Not that they do not sin,” says Dr. Gill, “but that they do not make a trade of it.”

Vs. 17. *For the flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other so that ye cannot (or rather so that ye may not) do the things that ye would.* That which is born of the flesh is flesh and wills in one direction. That which is born of the Spirit is spirit and wills in the counter direction in order that the believer may not do the things which he would do, if left to himself. See here the Greek, *hina me ha an thelete.*

Vs. 18. *But if ye be led of the Spirit ye are not under the law.* Whatever our success in battling with our depraved inclinations, it is never absolute and perfect. We cannot perfectly keep the law; our recourse then is to be led of the Spirit which animates us above the mere letter so that we are not under the law, but walk—so to say—above it, free from a condemning conscience. And this, since God accepts our imperfect and defective obedience as if it were perfect and without a flaw, being covered as it is and hidden under the white and shining righteousness of Christ, which like a

cloud, covers God's people as the broadly expanding "pillar" covered the entire camp of Israel. The sun could not smite Israel because of the cloud, and the justice of God cannot smite us because of the interposed screen of Christ's righteousness.

Vs. 19. *Now the works of the flesh.* The "flesh" does not mean the body, although it uses the body, but the flesh means the fallen nature of man—all that he is and brings with him into the world. It includes then all his faculties higher and lower—intellect, affections, conscience and will which are tainted with sin. The apostle describes it in Romans VIII:7 as the carnal mind which *will* not and the enmity which *cannot* please God. It is the "old Adam" in whom is no atom nor scintilla of goodness.

Now the works of the flesh are manifest. The flesh shows what it is by its works. Lovely as the Belladonna, it is still rank poison. The catalogue appended is inclusive of all the flesh can be or do.

Which are these: Adultery, fornication, uncleanness, lasciviousness. He begins with sensual sins, then he proceeds to the intellectual. The disease of fallen nature betrays itself in restlessness. It is never content with what it at present possesses, wife, or lover, purity or proper enjoyment,

“The things forbidden we always desire,
And things most denied we seek to acquire.”

Vs. 20. *Idolatry, witchcraft.* With wantonness always goes profanity. The vision of God is lost to the impure. They seek help elsewhere than from God—from the occult, from philtres, from charms, from mediums, magic and demons. The devil is an “unclean spirit” and the unclean associate with him.

Vs. 21. *Hatred, variance, wrath, seditions.* The two extremes of nature are sensuality and murder. The pendulum swings between these. “The worship of the beautiful ends in an orgy.” Shechem admires Dinah and defiles her. Amnon ruins Tamar and drives her from his house in anger.

Heresies. These are the result of a miserable self conceit which sets itself up a critic and judge of Divine revelation.

Envyings, murders, drunkenness, revellings. Envy is the effect of that mad ambition which, instead of submitting itself to the will of God and looking only to the glory of God, must always run a rivalry with others and be grieved by every excellence except its own. It is a dreadful picture but it covers all the possibilities of fallen man—of all his works under the law.

Vs. 22. *But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness,*

faith, meekness, temperance. Here is the blessed contrast. There are nine grapes in this heavenly cluster. Three toward God: Love, Joy, Peace. Three toward my neighbor: Long suffering, Gentleness, Goodness. Three as regards myself: Faith, Meekness, Temperance or self-control. And to show that these all, are but varied expressions of the one Love which fulfils the law, we may say as has been said that Joy is love exulting; Peace is love in repose; Long suffering is love on trial; Gentleness is love in society; Goodness is love in action; Faith is love in endurance; Meekness is love at school; and Temperance is love in discipline and training—so then it is Love in all the cluster and the circle of the Christian graces.

Against such there is no law. Against the others—"the works of the flesh," there is a law. "They which do such things shall not inherit the kingdom of God!" But against *these* fruits and those who do them there is no longer any law. They walk at liberty and rejoice in hope of the glory of God.

"Guide me O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me with Thy powerful hand;
Bread of heaven
Feed me, till I want no more.

“Open now the crystal Fountain,
Whence the healing streams do flow;
Let the fiery cloudy pillar
Lead me all my journey through;
Strong Deliverer
Be Thou still my strength and shield.”

SOWING AND REAPING

SOWING AND REAPING

GALATIANS VI

From errors of doctrine, the apostle in the epistle, proceeds to faults of life. Having enumerated the works of the flesh and having shown that the flesh contends with the indwelling Spirit and at times overcomes it, he enjoins upon the Galatians a gentle and tender treatment of those, their fellow Christians who may be overtaken in a fault—i. e., beguiled and cheated by Satan and their carnal passions into conduct unbecoming their high and heavenly calling; and this he does more naturally in connection with the caution in the last verse of the preceding chapter against “vain glory,” or the disposition inherent in every man to wish to be something or somebody, and so to set himself up over others and plume himself as being something superior in conduct or in moral principle to others.

Vs. 1. *Brethren, if a man be overtaken in a fault; if it come as a surprise and he be seized or ever he is aware, and carried away by temptation—a thing not at all impossible—as witness James 3:2; I Kings 8:46; Eccl. 7:20; Prov. 24:16-18.*

Ye which are spiritual, restore such an one

in the spirit of meekness: "A sentence full of heavenly comfort is this," says Luther, "which once delivered me, when in terrible trouble, from death. For since the saints in this life do not only live in the flesh, but now and then also fulfil the lusts of the flesh by falling into impatience and error and wrath and envy and doubting and such like and other grievous sins, St. Paul teaches how such men, when they have fallen should be dealt with—viz.: in the spirit of meekness." That does not mean, of course, that their fault should be condoned, but that they should be led to see their fault and deplore it and when seen to be sorry for their offences, restored to confidence. (II Cor. 2:7). The restoration here, *katartizete*, refers to the careful replacing of a dislocated bone bringing it back to its normal condition.

Ye which are spiritual, restore such an one. The closer a man walks with God himself, the more fit is he to deal with sinners because he has a tender and a pitiful conscience. Those who are themselves guilty are always hardest upon like offenders, and always readiest to cast a stone. John 8:3, 4; 7-8.

Considering thyself, lest thou also be tempted. There is no sin that ever was committed that was not due to my fallen nature and that I, having that nature, might not commit if left a moment to myself. "He fell yesterday," said

one of the Fathers, "I may fall to-day." Read the Psalms of David and they translate you to heaven. Mark David himself and you will hear him cry: "Deliver me from blood-guiltiness, O God, Thou God of my salvation." Oh how gentle, oh how pitiful, oh how tender in his spirit should he be, who is called to deal with souls sore tempted and betrayed, the prey of their "deceitful lusts." Eph. 4:22.

Vs. 2. *Bear ye one another's burdens.* Take one another's sorrows, griefs, afflictions and hardships to heart. This has been beautifully expressed in the lines of that hymn so precious in its hallowed recollections,

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds,
Is like to that above.

We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear."

And so fulfil the law of Christ. Are you talking about law? That is the law fulfilled; for Love is the fulfilling of the law. Gal. 5: 14.

Vs. 3, 4. *For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work*

and then shall he have rejoicing in himself, alone and not in another. In other words, Let every man mind his own business without meddling with the business of his neighbor and then he shall have satisfaction in what he has himself been enabled to accomplish without crowing over his neighbor.

Vs. 5. *For every man shall bear his own burden,—i. e., his own responsibility before God.*

Vs. 6, 7. *Let him that is taught in the Word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap.* In another place (II Cor. 9:6), speaking to the same point he says: "He that soweth sparingly shall reap also sparingly." St. Paul thus lays it down as a principle that spiritual benefits demand a *quid pro quo*. "Let him that is taught in the Word, communicate." Not that any price can be put upon the transcendent truths of the Gospel, but that men set apart to preach the Gospel have a just and righteous claim on those to whom they preach it, for generous compensation and support. And that, not in the way of donation parties and exceptional gratuities, but as a *sacred debt*—a debt which men refuse to discharge at the peril of their souls. For let us not be deceived, God is not mocked. A man may keep back the tenth of his income and give almost nothing

for the support of the Gospel, and no man may know of his meanness or of his disregard of God's ministers and of their office; but God Himself is not deceived in the matter. His eye runs down the columns of every man's ledger and ciphers out to the figure every man's earnings, and the day will come when that ledger will flash fire in the eyes of the defrauder and hypocrite and the cheaper he has made the Gospel the lighter will he weigh in Eternity's scales. It is of no use to say: "I love the Gospel," and "I love the ministers of Christ," if I can look with complacency upon fields destitute of the Gospel and allow Christ's uncomplaining servants to go suffering and threadbare. "Oh," says one, "they don't need it." Yes but *you* need it and God requires it and spend your income on yourself alone, if you dare. I Cor. 9:14, 15.

Vs. 8. *For he that soweth to his flesh shall of the flesh reap corruption:* The apostle here broadens the sowing from contributions to support the Gospel to all other obligations and solemnities of life. "He that soweth to his flesh:" We recognize it as a law of the natural world that whatever seed a man sows, he must expect a return in kind. If he sows potatoes he does not look for cabbages, and if he sows tares he does not look for wheat. He will get what he sows and he knows he can count

upon this. Precisely so is it in the spiritual world. If a man sows covetousness he will end in pilfering and theft. If a man sows dissipation he will reap disease and early death. If he sows the neglect of Church attendance, he and his family will end in moral shipwreck and ruin. If he sows fault finding with the Bible he will end in being an atheist. And further, —he will reap *more* than he sows. He sows grains, he reaps bushels. He sows a handful of wild oats at 17 and it is acres at 25, and a continent at 50. A man's conduct comes home to him. Jacob deceives his father Isaac and is himself deceived in Leah. David sins with Bathsheba and his whole palace from that hour becomes a moral pest house. Incest, murder, wholesale adultery under the light of the noon-day sun follow one another in awful tragedies of horror. "The Curse of Cumberland" follows the assassin's stab in each succeeding age.

But he that soweth to the Spirit shall of the Spirit reap life everlasting. Here is the blessed contrast. Sowing to the Spirit! That is a quiet work. "Blessed is he that soweth beside all waters": he moves along beside the smoothly flowing streams that irrigate the soil. To change the figure, "His delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his

fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper." The Bible, meditation and prayer—here is the secret of a useful life and an enlarged eternity. Sow to yourselves in righteousness, i. e., in a clearer knowledge of the righteousness of Christ. Begin with Christ. Keep Christ before you. Keep in communion with Christ. Make Him the Finisher, as He is the Author of faith.—Begin with broken-heartedness and a profound humility. "Sow to yourselves in righteousness, *reap in mercy.*" (Hosea 10: 12). "In mercy," for it is mercy that bestows the grace which fructifies the soul.

Vs. 9. *And let us not be weary in well doing: for in due season we shall reap if we faint not.* Ps. 126: 5, 6.

"Let him who sows in sadness wait
Till the fair harvest come;
He shall confess his sheaves are great,
And shout the harvest home!"

THE CROSS ALONE
THE GLORY

THE CROSS ALONE THE GLORY

GALATIANS VI

The apostle having spoken in the previous verses of this chapter of the relation which a Christian bears to his fellows, urges upon the Galatians the duty of the widest benevolence.

Vs. 10. *As we have therefore opportunity, let us do good unto all men;* The word “*therefore*” emphasizes two great and pressing motives—one, Because the reward is certain—the other, Because the opportunity is short.

I. The Reward is certain—“In due season we shall reap, if we faint not.” This does not mean that we are justified by works or that good works can have any possible merit before God. They cannot have, for

1. No creature can merit, since when he has done his utmost, he has done nothing more than what, as a creature, he is bound to do. In this respect a worm can merit as truly as can an Archangel.

2. No *fallen* creature can merit for

(1) He can do nothing good but by grace—if grace does it in him, how can he lay any claim as having done it himself? Isa. 26:12.

(2) No *fallen* creature can merit, for his works at the best are imperfect. But the law

demands perfection and God can call nothing that is imperfect, perfect. The best thing therefore that any fallen creature can think, feel, or perform is damnable because it falls short of perfection and is stained with sin.

(3) If a fallen creature's works were perfect, yet that is only his duty, and, to merit, one must outrun mere duty and bring God into his debt. "Duty will be merit," says Melville, "when debt is donation." The Reward therefore is ours not because we have earned it, but because God as a mere gratuity has promised that in due season we shall reap if we faint not.

II. Let us do good because the Opportunity is short. We have it now but shall not always have it. We have the light now but may hereafter be clouded—the strength now but hereafter may be infirm.

Especially unto them who are of the household of faith. The apostle here recognizes a relationship more sacred than any of the other relationships of life—a family above all other families—"the household of faith."

Vs. 11. *Ye see in what large letters I have written unto you with mine own hand.* St. Paul here stresses with peculiar emphasis the admonitions given to the Galatian saints. In their case he makes a singular exception. He writes this epistle himself. Other epistles, as we learn from their subscriptions, were written

by an amanuensis as for example Tertius, Stephanas, Titus and others. But this epistle he writes himself and referring perhaps to his blindness as in chapter IV:13-15—Acts 22:11 (a chronic weakness of the eyes as the result of the heavenly vision), he adds: I have written *pelikois grammatois, in large and uncouth characters* which betray the intensity of my earnestness despite my infirmity. In no epistle is the apostle so vehement. The Epistle to the Galatians is the death blow to every system of ritual, ceremony, merits and works.

Vs. 12. *As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.* The doctrines of Grace do certainly separate those who preach and hold them from the great body of the nominal, professing and popular Church. To boldly proclaim and defend these doctrines means singularity and singularity means ostracism and this the flesh-pleasing flatterers of the Galatians would by all means avoid. They therefore labored to relax the doctrine and to obliterate as much as possible the sharp outlines of demarkation which the preaching of Christ crucified inevitably draws between the Church and the world.

Vs. 13. *For neither they themselves who are circumcised keep the law.* This is notoriously

true of the ceremonialist and ritualist. He is never a Puritan. Witness the morale of Russia, of Italy, of Spain. "These courtly pseudo apostles," says Calvin, "pronounce that the decrees of Holy Church must be observed with reverence. Yet what is their practice? They pay no more regard to any decisions of the Roman See than to the braying of an ass, provided they run no personal risks in their self pleasing."

But desire to have you circumcised that they may glory in your flesh. i. e., that they may point to you as their recruits and proselytes—that they may boast their large congregations and their millionaire members: their splendid pageantry; their multiplied activities; their growing influence as over against the sound doctrine, the simple service and the Scriptural methods which everywhere and always are the accompaniment of a pure Gospel.

Vs. 14. *But God forbid that I should glory, save in the Cross of our Lord Jesus Christ.* St. Paul found nothing in himself, his sufferings, his visions, his record, in which to glory. But one Object stood before him—the Cross of our Lord Jesus Christ. This, to the apostle, was the highest marvel of God—the miracle of the universe—the concentration of eternal thought—the focus of infinite decree—the outpouring of infinite love—the hinge of two des-

tinies—the pivot on which hangs the ages. Any other glorying than in the cross he holds to be the worst of crimes. “God forbid!” he cries. Imagine a poor lost and sinful creature standing up in front of the crucified Son of God and boasting his merits—what he himself is and what he has done! Could pride be more Satanic? Could blasphemy be more appalling? The cross it is—Not the incarnation; not the resurrection; not the Lamb enthroned. What chains the apostle—what rivets all his gaze is SUBSTITUTION. He dies that I may live; He takes my place in condemnation, that I may take His place in acquittal and glory. By simple faith in Him, I, who deserve to die eternally, pass from death unto life. O fact incomprehensible but real. O revelation overwhelming and sublime.

“Calvary’s wonders let us trace,
Justice magnified in grace;
Mark those purple streams and say,
There my sins were washed away.”

By whom the world is crucified unto me and I unto the world. St. Paul distinguishes this epistle by signaling it in his FOUR CRUCIFIXIONS:

1. He is crucified to the *law*—dead to it by the body of Christ. He has paid the law’s penalty in his Substitute. Gal. II: 19 and 20. See also Rom. 7: 6, where the proper rendering is,

we are delivered from the law, *being dead* to that wherein we were held. (See also the margin.)

2. He has crucified the *flesh*—hung it up, by faith, upon the cross, so that, although the flesh is in him, he is not in the flesh but is out of it and has left it—the old nature, behind him on the cross, while he, in practice and in thought lives in the Spirit and in resurrection. Gal. 5:24; Rom. 6:14.

3. The *World* is crucified to him. If my dearest friend were lying dead in the parlor, struck down by the knife of an assassin, could I enjoy that parlor or the thought of that assassin? So did the world which had done his Saviour to death, seem to St. Paul. So to him seemed the entire scene of the present existence.

4. *He* is crucified to the world. He has done with its hopes, its ambitions, its rivalries, its pleasures, its honors—he can say

“I thirst, but not as once I did,
The vain delights of earth to share;
Thy wounds, Immanuel, all forbid
That I should find my pleasures there.

It was the sight of Thy dear Cross
First weaned my soul from earthly things,
And taught me to esteem as dross
The mirth of fools, the pomp of kings.”

15. *For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but a new creature.* That is the point, the “new creature”—Ye must be born again. No show of an outward performance can take the place of this. John 3:3, 6, 7; II Cor. 5:17.

Vs. 16. *And as many as walk according to this rule:* i. e., the rule of the new creature—above the law and justified by faith.

Peace be on them and mercy and on the Israel of God, i. e., upon the true Israel as distinguished from the circumcised and ecclesiastical Israel—the church invisible as distinguished from the system which is seen.

Vs. 17. *From henceforth let no man trouble me*—throw hindrances in my way—for *I bear in my body the marks of the Lord Jesus.* Not the stigmata of St. Francis Assisi—but the evident tokens, in the revelations made him and in his trials and victories, of the ownership and approval of Christ.

Vs. 18. *Brethren the grace of our Lord Jesus Christ be with your spirit. Amen.* He ends the epistle as he began it, with “grace.”

“*Be with your spirit.*” “His prayer is,” says Calvin, “not only that God may bestow upon them His grace in large measure, but that they may have a proper feeling of it in their hearts. Then only is it truly enjoyed by us when it comes to our *spirit.*”

“Our blest Redeemer ere He breathed
His tender last farewell,
A Guide, a comforter bequeathed
With us to dwell.

Spirit of purity and grace
Our weakness pitying see;
Oh make our hearts Thy dwelling place
And meet for thee!” Amen.

SOLI DEO GLORIA!

APPENDIX

- 1 *Judas and St. Paul.* The substitute for Judas—the one who takes his vacant place is St. Paul. Not Matthias. Matthias was the suggestion of Peter and Peter made mistakes. He made a mistake when he said “Be it far from Thee, Lord.” He made a mistake when he denied his Master. He made a mistake at Antioch when he overturned the Gospel and taught circumcision: building again the things which he had destroyed. “I withstood him to the face,” says St. Paul, “because he was to be blamed.”

Impetuous Peter steps forward to make an Apostle. He gives the Lord, so to say, a choice between two, Matthias and Justus. The lot falls on Matthias and they number him with the twelve and that is all that is ever heard of him. For Matthias no Divine call or sanction anywhere appears. Nowhere is it written: “The Holy Ghost said, Separate unto Me Matthias.” Nowhere is it said of Matthias “*He* chose 12 of whom *He* named apos-

ties." This is distinctively said of St. Paul.

As for the affair of Matthias, the Lord keeps silent. By and by He comes down from heaven and Himself in Person calls, and adds to the original eleven, another twelfth apostle, "one born out of due time." The twelfth name on the "twelve foundations of the New Jerusalem" will not be that of Matthias but of St. Paul not only an apostle but "not a whit behind the very Chiefest Apostles" though in himself, nothing.

That the vacancy in the Apostolate was thus held waiting for Paul is evident from the fact that the Lord Jesus after His resurrection shewed Himself to the *eleven*, and that, on this very occasion, in giving the names of the apostles present in the "upper room," the names of eleven only are given, as if expressly to exclude Matthias. Not a hint is given anywhere of the Lord's commissioning or recognizing or especially using Matthias. He wrote no epistle. About one-half of the New Testament was written by St. Paul.

“But does not St. Paul himself, afterward in I Cor. 15:5, say: ‘He was seen of Cephas, then of the twelve’? What twelve, if not Matthias?” The answer is easy. St. Paul speaks in general terms. “The apostles collectively after the apostasy of Judas,” says Dr. Hodge (see Commentary), are spoken of as the twelve according to a common usage, although at the time there were only eleven.” At the time referred to in I Cor. 15:5 (see John 20:19), Matthias was not even dreamed of. The emphasis which St. Paul puts upon his claim to be one of the 12 apostles is due to the necessity of asserting and maintaining his full apostolic authority and commission as an infallible teacher and organizer of the Church.

- 2 Righteousness with St. Paul has two meanings
 - 1 The *Rectitude of God*.
 - 2 Much more frequently, *Perfect Conformity to law*: *dikaïoma* means law-obedience.
 - 3 Justice with St. Paul is *suum cuique tribuere*: to render to each exactly his deserts.

- 4 "The wages of sin," i. e., its exact and necessary deserts, "is death."
- 5 To "justify" is to declare a sinner righteous, on the ground of the righteousness of Christ or His perfect conformity to law, imputed to that sinner and regarded as his own.
- 6 If Christ's obedience is regarded as my obedience, then justice requires that I shall get the deserts due to Christ, in exchange for His having suffered the deserts due to me.
- 7 We are justified, *actually* by Christ's obedience or righteousness; *instrumentally* by faith. The expression is *ek pisteos*, or *dia pisteos*, or simply *pisteos*, the genitive, "by" faith: never "on the account of faith" which would compel the accusation, *dia pistin*.





